

MUHAMMAD

صلی اللہ علیہ وسَّلَّمَ

AS A MILITARY LEADER

AFZALUR RAHMAN

SPONSOR'S NOTE

We are highly grateful to Allah for enabling us to present our fourth publication to the readers in less than twelve months.

It is a book on the seerah of the Holy Prophet and introduces new dimensions to his life-example. It is a first effort of this kind which presents the Prophet as a military leader and shows how successfully did he lead his men through the hardship of war and adversity and won complete victory against all his enemies and established peace, goodness and justice for the first time in history in the Arabian peninsula in less than a decade.

It is hoped that the readers would like and appreciate this new approach to the life-study of the Holy Prophet.

Salem Azzam
Secretary General

Preface

In the name of Allah, Most Gracious, Most Merciful.

This is sheer Grace and Blessing of Allah that we are able to present a unique book on the seerah of our beloved Prophet entitled ' Muhammad, As a Military Leader ' . This is an humble attempt to prove that in the life of the Prophet we find an eternal example of perfection and beauty for all mankind. His achievements in the military field are a living tribute to his greatness as a military leader. He was surrounded by enemies from all sides in Medinah but he faced them with courage and skill and finally defeated them all but showed real magnanmity in victory and forgave them all.

AFZALUR RAHMAN

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INTRODUCTION

Muhammad's life provides a perfect example in every field of activity and his Message is a source of guidance for mankind. People can seek Light from his Message and Guidance from his life; the two are the eternal sources of guidance for men (and women) in their struggle to achieve perfection in the moral, spiritual and social areas of life. He has indeed set very high and noble ideals through his practical example for all mankind to follow in every field of life. The Qur'an describes his great and noble personality in these words: "And you stand an exalted standard of character (68: 4.) Thus, in the words of the Qur'an, the standard of his character and personality was far, far above that of other human beings. He possessed the best and noblest qualities of the perfect man. He was like a jewel illuminating the dark environment with his radiant personality, ideal example and glorious Message.

A person of such magnitude transcends the barriers of time and space. People of all ages can find something in his life to provide them with guidance in various fields of activity. The Qur'an clearly mentions this aspect of his life in these words: "We have indeed, in the messenger of God, a good example of conduct for anyone whose hope is in God and the

Final Day (33: 21)." This shows that his life is truly an example but only for those who believe in God and hope for His Grace and Blessing on the Day of Judgement and want to purify their lives of sin and evil and follow the way of goodness. But those who are heedless of the consequences of the Day of Judgement and are totally absorbed in the pleasures of this life can hardly benefit from his noble example.

All people, young and old, rich and poor, rulers and ruled, businessmen and teachers, military commanders and soldiers, can learn great lessons from the life of Muhammad. Every man and woman can follow in his footsteps and attain real goodness, success and prosperity in this world as well as in the Hereafter. His life is a source of joy and attainment equally for the low and the high, the learned and the ignorant, in all professions of life. A teacher, a military commander, a scientist, a ruler, a philosopher, a businessman, a farmer, no matter what profession a person belongs to, there is a lesson and guidance for his (or her) in his life.

He passed through various stages in his life and experienced many different situations at first hand. In his boyhood, he was a herdsman and looked after the sheep of his fosterparents and later on, at Makkah, he looked after his family's and neighbour's herds. In his youth he became a trader by profession and worked for sometime in this capacity to earn his living. He went on trading trips to other neighbouring countries and gained immense experience in business dealings and social relationship in general. Then he married, had children and lived a very happy life with his family. He was a very loving and considerate husband and took great care not to hurt the feelings of any of his wives at any time. His conduct with his wives in general was remarkable. He loved them and treated them all very kindly

like any loving husband. He was also a very affectionate father. He loved his children very much and enjoyed his family life as much as, if not more than, any other man. The whole atmosphere of his household was full of love, affection, purity and goodness. He set an example of nobility, generosity and compassion in his relationship with his wives and children. There is a lesson everyone can learn from his relationship with his wives and children.

Later on, at Medinah, he became the head of the state and acted in various capacities: as a judge, chief administrator, a military commander, an educator etc. Thus he had vast experience in various positions and had gained a great deal of knowledge of human problems, needs and difficulties in all circumstances. Fortunately, he left a comprehensive account of all his experience for the benefit of future generations. It covers matters of morality, spirituality, economics, sociology, science, education and politics. It shows us the moderate way of life, avoiding both extremes of human behaviour, in order to attain virtue, justice and success in life.

However, it must be remembered that in all these capacities he acted as a man and left his life-example for others to follow as a man without any supernatural powers otherwise his life can not truly be considered as a perfect example for mankind. The verse of the Qur'an referred to above (68: 4) explicitly presents his high and noble character as standard for other people to follow. And there is no doubt that he did possess an 'exalted character' far above other human beings. In his youth he was called truthful (Siddiq) and faithful (Amin) by all people of Makkah, including his staunch opponents. They opposed his mission of prophethood and even persecuted him and his followers but still they deposited all their valuables for safety with him. They denied his prophethood for various reasons but never called him a liar.

They all respected him for his great qualities of honesty, justice and truthfulness. The Qur'an refers to this fact in these words, "I have already lived a life-time among you before its (Qur'an) revelation. Do you not use your common-common-sense (10: 16)."

It was a testimony to his great and noble character. He was born among them and lived forty years of his life before their very eyes. They had witnessed him as an honest, trustworthy and truthful person in his private as well as public life. This is why Muhammad is advised in this verse to ask his people to use common-sense before passing judgement regarding his mission of prophethood. He lived a chaste and honest life of an ordinary person, though he was God's messenger and ruler of a state. He enjoyed the ordinary pleasures of life, worked like an ordinary man in his house and in public, upheld the principle of Truth and Justice in his private as well as public life and always abstained from the extremes of life. All his life, in Makkah as an ordinary trader and in Medinah as a ruler, he led a simple life, avoiding extremes, and taught his companions by his personal example to live a similarly modest and decent life.

There was nothing supernatural about his person and his life. He lived like an ordinary man but in his conduct and behaviour in practical life he far excelled other people. It was indeed his personal character as a man which raised him in esteem and honour in the eyes of his friends as well as enemies. He passed through extreme hardships in his life and suffered from all but harmed none. He came out of all the sufferings and hardships of life with grace and honour. Though all his success was due to the Mercy and Blessing of God but it was achieved through his own efforts and endeavour. Whenever he was under great strain from the pressures of life the Qur'an advised him to seek help through

prayer and fortitude. These two built up patience and courage in him under affliction, hardship and temptations and gave him moral strength and endurance.

But it was Muhammad who himself, without claiming any supernatural qualities or powers for him set an example of perfect conduct in every aspect of life for all people to follow. And it was quite natural because only a man could truly serve as an example for human beings. This is confirmed by the Qur'an in these words: "Whenever Guidance came before the people nothing prevented from believing in it except this: They said, "Did God send a human being as His messenger? Say to them, "Had angels lived on the earth and moved about in peace, We would certainly have sent an angel as a messenger to them (for their guidance)" (17: 95). This verse supports our view because "a messenger does not merely convey the Message but is sent to reform human life in accordance with it. He has to apply the principles of the Message to the circumstances of human beings and has himself to demonstrate practically those principles. As all these things have to be done in a society of human beings only a human messenger can perform the mission," and also can set an example for other people to follow. (1)

This is clearly visible from the life of Muhammad. Take, for instance, his example as an army commander. When he came to Medinah, he was faced with subversion and treachery from inside and aggression and invasion from outside the city. He very carefully devised his military strategy, organised his internal and external defences, prepared and trained his men in arms and art of war and then steadfastly fought against his

1. Abul Ala Maududi, *The Meaning of the Qur'an*, Vol. VI.
p. 168.

enemies and defeated them on all fronts with the Grace and Blessing of God. It seems so simple but, in fact it is not so. He had to pass through periods of great hardship and strain and struggle through very difficult situations of war with fortitude and determination before final victory was won. A slight weakness in defence or war strategy, or slackness in discipline could result in disaster at any time during the war. As it happened in the battle of Uhud and Hunain, but due to the wisdom, self-control, perseverance and skill of Muhammad the disaster was averted and victory won. In the battle of Uhud, when the archers left their place in defiance of the command of Muhammad, the battle situation suddenly changed in favour of the Quraish. "Their victory was lost. Their ranks were disorderly and their unity was in shreds." Muhammad was wounded. He attempted to stand up behind a shield of his companions, but he fell again, this time in a ditch." Everything seemed to have left Muslims but, again, courage, determination and self-control of this noble soul saved the situation.

Likewise, in the battle of Hunain, "Muslims ranks broke up and were stricken with panic. Some of them ran out of the canyon as fast as they could in search of safety — Muslim ranks were falling apart, and soldiers, fleeing in face of the enemy, were bypassing the prophet in the rear unaware of his presence." Again it was the determination and self-control of Muhammad which stopped this rout of Muslim army. "At one moment, Muhammad almost plunged with his mule into the enemy lines to stop their torrent of blows." Gradually at his call, Muslim army rallied round him, re-organised themselves and attacked the enemy and won the day.

It is, therefore, necessary to study and understand the life of Muhammad as a man who stood up against the evil and oppression of his time and delivered the Message of God. He

faced all opposition, suffered persecution and tolerated abuses and ill-treatment of his own people in Makkah but took it all with fortitude and patience and treated all his opponents with kindness and affection. When they continued their aggression against him in Medinah he faced them with determination and skill and finally defeated them but showed unparalleled magnanimity in victory by forgiving them all. All his achievements in various capacities is a living tribute to the greatness of Muhammad as a man. And his conduct with other people is an eternal example for future generations to follow in order to attain real success and prosperity in life.

SECTION ONE

ISLAM AND PEACE

وَإِنْ جَهَنُوا إِلَّا سَلِيلٌ فَأَبْخِنْهُ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ

And if the enemy incline to peace, you also incline to peace, and trust in God.
(Qur'an:8:61).

PEACE IS FUNDAMENTAL IN ISLAM

Peace is fundamental and basic to life in Islam and war comes only as a matter of necessity, when there is no other way or alternative course of action. Islam came to give peace of mind and happiness to individuals and humanity as a whole, so that people might live in peace and prosperity on the earth. We read in the Qur'an: "There has come to you, from God a Light and the Book, wherewith God guides all who seek His Pleasure to ways of peace and safety, and leads them out of the depths of darkness (and ignorance) into the light of His Grace (and Knowledge) and guides them towards the Right Way" (5: 17-18).

'The Right Way' does not fully express the meaning of as-sabil or sirat al-Mustaqim. "It is a way of life which enables a man to develop harmoniously all his powers, faculties, and abilities; which satisfies all his cravings, urges and feelings and the demands of his body and soul in a congenial manner; which guides him rightly to keep balanced his manifold complex relations with other human beings; which leads him individually and collectively to exploit and use equitably the natural resources of the world for his own good and that of humanity. In short, it is that way of life which enables the individual and society to solve spiritual, moral, social, economic, political and international problems in a straight, smooth, balanced and just manner." (1)

The word 'Islam' means peace and also submission and obedience to the Command of God, Who is the Creator, Master and Sovereign of the whole universe. If a man voluntarily comes to God and seeks His Guidance to find the Right Way, he is shown that way which gives him peace and happiness. If the whole society, nay, the whole of mankind turns to Him for guidance in their ordinary affairs, as well as in important matters of politics, economics and morality covering wider aspects of their life, they will find the way of peace. This is because peace and prosperity is conditional on following His Way, for God "leads to the paths of peace" those who intend to walk in the Light of the Book of God and of the Sunnah of His Prophet. They remain safe from wrong notions, wrong thoughts and wrong acts and their (wrong) consequences, because at every crossroad they come to know the safe way with the help of that Light." (1) God is the source of peace and perfection and whoever turns to him for His guidance is blessed with peace, happiness and perfection (59: 23).

The enemies of the Prophet opposed him and stopped him from calling other people to the path of peace and happiness. They abused him and tortured him and his followers. He was worried about evil ways but still he continued calling them to ways of peace. They showered abuses on him and threw stones at him, but in reply he said, "Peace be on you" (43: 89). He never slackened in his efforts to bring them all to peace and security in the obedience of God's Law. He reminded them again and again of the fundamental truth of Islam, "He it is Who sends Blessings on you, as do His angels, that He may bring you out from the depths of darkness (and ignorance) into the Light (of knowledge). And He is full of Mercy to those who believe and follow His Way" (33: 43).

1. A.A.Maududi, *The Meaning of the Qur'an*, Vol., 111.

It is up to man and man alone to seek this life of peace and happiness. God does not force anyone to come to this way of knowledge and attain goodness and peace. The Messenger of God did his duty in conveying the Message to the people and it was left to the people themselves to go his way or follow other ways of their own desire. The people who follow the Way of God are guided to the path of peace and happiness by their own merit and those who follow other ways go astray in the ways of ignorance and darkness by their own deliberate choosing (14: 4). This principle of Islam explicitly lays down that the fundamental fact of life in Islam is peace. However, peace is not forced upon individuals or mankind. They are shown the Right Way to attain this, but are left free to follow the way of their own choice. In Surah Al-Baqarah we read: "God is the Helper and Protector of those who believe in Him: He brings them out of the depths of darkness into the Light. As for the disbelievers, they have the devil as their patron, who drives them out of the Light into the depths of darkness" (2: 257).

In these verses, the word darkness stands for the darkness of ignorance that leads one astray from the Right Way, and directs one's energies and efforts to wrong and crooked ways. On the other hand, Light stands for the Light of Truth and Knowledge, which enables one clearly to see the true reality of life among a multitude of wrong ways, and to follow consciously the Right Way of peace and happiness.

Islam has great respect for human life and has done everything it possibly can to save and protect human life. In the words of the Qur'an: "O Muhammad, say to them, 'Come, I will recite what limits your Lord has set for you. He has enjoined: first that you should not set up anything as partner with Him; second, that you should treat your parents kindly; third, that you should not kill your children for fear

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of poverty, for We make provision for you and will provide for them as well; fourth, that you should not go near indecent things, whether they be open or hidden; and fifth, that you should not kill any living being, which God has forbidden, except by justice' " (6: 151).

This is the declaration of the sanctity of human life by God, Who has made it inviolable as a basic principle. So long as a man respects the right of others to live, no one is allowed to take his life. This is one of the qualities of righteous and truthful persons, that they respect human life: "Nor slay such life as God has made sacred, except for just cause" (25: 68). And this principle has been observed throughout human history by all Prophets of God. It is stated in the Qur'an in these words: "That was why We prescribed for the children of Israel: He who kills any person, unless it be a person guilty of manslaughter, or of spreading chaos in the land, shall be looked upon as though he had slain all mankind, and he who saves the life of any person shall be regarded as though he has given life to all mankind" (5: 32). This again emphasises the sanctity of life in Islam, because it is absolutely essential for the safety and preservation of human life. That is why peace is a fundamental fact of life in Islam, for it provides an opportunity to people to live in security and safety, an essential condition for the preservation of human life.

The Holy Prophet explained this principle very clearly to his people on his last Pilgrimage: "Your blood and your property are sacrosanct until you meet your Lord, as this day and this month are holy. You will surely meet your Lord and He will ask you about your works." (2) He said that a believer's faith continues expanding until he sheds sacrosanct blood. He

2. English translation of Ibn Ishaq's *Sirat Rasul Allah*. p.651

is also reported to have said that the first thing God would ask of a man on the Day of Judgement was prayer and that the first thing that would be settled between people was blood-suits. He also said that among the greatest sins was attributing a partner to God and shedding human blood.'

These verses of the Qur'an and sayings of the Prophet make it crystal clear that human life is sacrosanct and that taking human life without just cause is one of the grievous sins in the sight of Islam. This respect for life undoubtedly establishes the fundamental truth of Islam that it stands for a peaceful life for mankind.

HOW DID WAR COME INTO ISLAM?

Life in Islam is sacred and to be respected and for its preservation it requires security. Islam therefore advocates peace as the fundamental principle of life and takes all the necessary measures to secure it and maintain it. But human society is not composed of angles who cannot and do not do any wrong. There are individuals as well as groups (and societies) who are violent and aggressive and do not let others live in peace and security. They outstrip all bounds of morality and ethics and encroach upon other peoples' rights without just cause. Such individuals and societies have to be kept under restraint so that other individuals and societies may live in peace.

When there are such people as will not let others live in peace and practise their own faith as they wish and are determined to annihilate them along with their faith and create a state of chaos in the country, fighting becomes not only justifiable but obligatory on Muslims. This is how war entered into Islam – to restore conditions of peace and order so that people could live in peace and practise their faith without

fear or coercion. Muhammad had to wage war to defend his people from aggressors who opposed him and obstructed him and his companions in their efforts to obey the Law of God and invite others to it.

In Makkah, Muhammad began his mission first by himself obeying the Law of God and then by inviting his relatives and others to join with him and enter the fold of Islam. It was an open invitation to all, given in a peaceful and friendly manner, but people opposed him and gradually this opposition became violent and fierce. The Prophet and his companions suffered persecution at the hands of the Quraish for 13 years, until they were forced to leave their property, their homes, their relatives and, above all, the Ka'ba, and seek refuge in another town called Medinah, merely to protect their faith and practise it freely. But the Quraish did not let them live in peace and practise their faith even in Medinah and began a series of raids and attacks on them in order to destroy them and their faith. Thus war came into Islam as a logical step to self-protection and self-preservation. When the Quraish opposed and obstructed Muhammad and his companions, who were practising their Faith in their own way, and even waged war to destroy them, Muhammad was left with no option but to defend his faith and his life with all the power he could gather.

Under these circumstances, they were given permission to fight back and defend themselves and their faith from the aggressive designs of the enemy. In Surah Al-Hajj we read: "Permission to fight has been granted to those against whom war has been waged because they have been treated unjustly, and God is certainly able to help them. These are the people who have been expelled unjustly from their homes only for the reason that they said, 'Our Lord is God'" (22: 39-40). This is the first verse of the Qur'an with regard to fighting. It

allowed the Muslims who were unjustly expelled from their homes to take up arms to defend themselves against this naked aggression. The next verse of the Qur'an not only emphasises the importance and necessity of fighting in defence but also commands Muslims to fight in order to help weak men, women and children who are being oppressed and persecuted unjustly by others: "Why should you, then, not fight in the Way of God for the sake of those helpless men, women and children who, being weak, have been oppressed and are crying out, 'Our Lord, deliver us from this town whose inhabitants are unjust oppressors and raise a protector for us by your grace and helper from yourself'" (4: 75).

The Muslims are enjoined to fight against evil-doers and not to be afraid of them because ultimately evil must fail and Right and Truth win: "Those who follow the way of Faith, fight in the Way of God and those who follow the way of disbelief fight in the way of the devil. So fight against the helpers of Satan with this conviction that Satan's crafty schemes are in fact very weak and bound to fail" (4: 76).

These verses make it obligatory for Muslims to fight against those who obstruct their Faith with violence and those who oppress weak and innocent people and assure them of final victory and success against the evil forces of the unbelievers.

PHILOSOPHY OF JIHAD

The Qur'an refers to the philosophy of jihad in these words: "Had God not repelled one people by means of another people, monasteries, churches, synagogues and mosques, wherein the Name of God is often mentioned, would have been demolished" (22: 40). The same principle of war is stated in Surah Al-Baqarah: "And if God had not repelled one set of people by means of another, the earth would have

been filled with chaos" (2: 25). These verses explain the great wisdom and necessity of war. Different peoples, different nations and different groups gain power and flourish on the earth. They remain in power and control the affairs of people until they start committing excesses and aggression against them. Gradually they lose power and other people who are better and more just replace them and establish themselves on the earth. This process continues in which the aggressor and evildoer is continuously replaced by the comparatively better nation or better people. This verse refers to this Universal Principle of God, according to which no one is allowed to hold power on earth for ever, for it would have certainly filled the earth with utter confusion, disorder and oppression. (4)

It is again mentioned in connection with mutual enmity and rivalry among various nations: "Whenever they kindle the fire of war, God extinguishes it; now they are striving to spread mischief in the world but God does not like mischief-makers" (5: 64). God does not like persecution and oppression on the earth: that His innocent and weak servants should be put to unnecessary suffering and their homes and properties destroyed without any fault of theirs; that evildoers should threaten peace and security and destroy the moral, spiritual and economic life of the people.

Fighting is prescribed, first, to end the state of persecution and oppression and establish peace and order so that ordinary people may live a peaceful and quiet life and practise their Faith without interference or obstruction from anyone; second, it is prescribed to proclaim the rule of law and justice, so that all people, rich and poor, weak and strong, are able to seek justice and enjoy their legal, economic social,

religious and political rights on an equal basis without distinction or favour. As such, Muslims are commanded to fight to help weak and oppressed people to win back their freedom from the unjust and evildoers (4: 75). And people who help in the establishment of a system of justice and goodness on the earth, even if they have to fight and sacrifice their lives, are called Mujahid, fighters in the Way of God, and people who fight for oppression and injustice are called friends of the devil (4: 76).

Thus Muslims strive in the cause of peace and justice and when it cannot be secured in ordinary ways, then they have to wage war to defend this fundamental principle of Islam, because without it peaceful living, and even preservation of life itself, is not possible. Thus all their efforts are spent in subduing oppression or removing obstruction which stops people from enjoying their rights and a life of goodness and virtue. As soon as favourable conditions are secured, all fighting is stopped, because peace is the rule and war is the exception which is used only as a necessity to establish the former for the good of all. It disturbs peace only for the attainment of the true and real objective of humanity, establishment of justice and goodness for all under the Law of God. To sum up, war became a necessity, first, to safeguard and protect the ideology (i.e., Islam) on which the system of justice and goodness is established. The enemy wanted to destroy it completely, and the only way to protect it was to defend it with equal force. Second, war was necessary to defend the state of Medinah where the Prophet and his companions had taken refuge to practise their faith freely without any fear of interference from outside. Third, to discourage and, if required, stop or destroy any aggressive and hostile force which was a source of danger to the state and which interfered in the attainment of its objectives. Fourth, to destroy every aggressive force, whether political,

economic, religious, or social, which checked the development and growth of its culture and civilisation.

The philosophy of jihad is summed up in this verse of the Qur'an: "Go on fighting with them until there is no more a state of tribulation, oppression and persecution, and God's Way (of justice, goodness and piety) is established instead. But if they cease to resist, let there be no hostility except against those who are wrongdoers and aggressors" (2: 193). This policy was enforced on Muhammad by his enemies who cornered him in such a way that he had but two options, to die or to defend his faith and life. He followed the second option with full vigour and strength and with the help of God succeeded in his mission.

THE EXCELLENCE AND IMPORTANCE OF JIHAD

Jihad plays a very important part in the defence of the Islamic ideology and the Qur'an has laid considerable emphasis on the merits and excellence of this concept. It may, however, be pointed out that all endeavour and all efforts in this respect must be made for the Sake and Pleasure of God and God alone. There should not be any element, however small or insignificant, in these efforts, which smacks of personal gratification, personal glory or personal gain in any form. The Prophet clarified this point very clearly when one man came to him and said, "One man fights for booty, one for the reputation of fighting, and one for his degree (of bravery) to be seen; which of them is in God's Way?" The Prophet replied, "The one who fights that God's Word may have pre-eminence is in God's Way" (Bukhari and Muslim).

The Qur'an emphasises the excellence of jihad in these words: "O you who believe! Shall I show you a commerce that will save you from a painful penalty? That you should

believe in God and His Messenger, and that you should strive (your utmost) for the Cause of God, with your wealth and your lives. That is best for you, if you but knew" (61: 11). And in Surah Al-Tawbah; "Those who believe, and have left their homes and striven hard with their wealth and their lives in God's Way, have the highest rank in the Sight of God" (9: 20). In view of the great importance of jihad, Muslims are urged to fight against their enemies without paying any heed to their ties of blood and relationship and to their material interests: "O Prophet, tell them plainly, 'If your fathers and your sons, and your brothers and your wives, and your near and dear ones and the wealth you have acquired and the trade you fear may decline and the homes which delight you — if all these things are dearer to you than God and His Messenger and striving in His Way, then wait till God passes His Judgement on you; for God does not guide the wicked people'" (9: 24).

The Muslims are further told that it is not easy to believe in God and to practise His Code of life for there are many people who oppose this creed and will not let you live in peace. Perhaps, then, you may be put to great hardship and may suffer the loss of your lives and wealth in protecting your faith. People in the past have faced such trials and you will surely not escape from this. "Do you think that you will be left (without a trial)? And God has not yet known (through trial) which of you exerted your utmost (in His Way) and did not take as intimate friends any other than God, His Messenger and the believers" (9: 16). In other words, God needs a genuine proof by trial that you really believe in Him and are prepared to sacrifice everything and face any hardship for His Sake. The trial will come when you have to defend your Faith with the sacrifice of your lives, the lives of your near and dear ones and your homes and wealth. Then, and only then, will you be considered a true Muslim.

This verse of the Qur'an has, in fact, plainly told people that only those of you are genuine Muslims who are prepared to strive to the utmost, even sacrificing lives and wealth, if need be, for the Sake of God. Those who do not reach this standard are not true Muslims. The Qur'an praises those Muslims who exert their utmost in God's Way; truly God loves those who fight for His Cause in ranks, as if they were a solid, cemented structure (61: 4). "The reason for the excellence of jihad is the great objective which it achieves. If some people do not fight and do not make sacrifices in lives and wealth to defend the Truth, justice and goodness in the Cause of God, this earth will be filled with wickedness, obscenity and injustice, there will be aggression and persecution, and peace and security will vanish from the earth for ever. Thus jihad is the only alternative and the only method to stop aggression and establish peace and order on the earth so that people may live in peace and security. (2: 251).

In view of the excellence and great merit of jihad, the Holy Prophet stressed its importance to his companions in these words; "He who engages in jihad in God's Way is like him who fasts and spends the night in prayer." He also said, "By God, Him in Whose Hand is my soul, I wish I could be killed in God's Way and brought to life, then be killed and brought to life, then be killed and brought to life, then be killed." Again he said; "A morning or an evening expedition in God's Way is better than the world and what it contains." He also said, "No man whose feet walked in God's Way will be touched by hell." (5) And the Qur'an tells Muslims not to call those who die in the Cause of God 'dead': "And do not say of those who are slain in the Way of God, 'They are dead.' In fact, they are alive, but you do not perceive that

5. *Mishkat*, English translation, Vol. pp. 806-16.

life" (2:155). And again in Surah Al-i-Imran, " Do not regard as dead those who have been slain in the Way of God; they are really alive and are well provided for by their Lord. They rejoice in what God with His Bounty has given them, and they are happy to think that there is nothing to fear or to grieve for those believers whom they have left behind and who have not yet joined them. They feel happy to have received the Reward and the Bounty of God and they have come to know that most surely God does not let go to waste the Reward of the believers " (3:169-171).

The Prophet summed up the wisdom, philosophy and importance of jihad for eternity when he explained the Golden Mean between jihad and peace in these words; 'Never desire aggression or war, and ask God for safety and security, and know that (when peace is threatened) Paradise is under the shadow of swords (Riaz-as-Salihin)." This is because peace is the rule in Islam and war is an exception and this method is adopted only as a necessity to maintain and establish peace – the objective of humanity.

2

NO COERCION IN ISLAM

Muhammad invited people in a very persuasive and effective way through arguments and reason towards the Word of God. He explained to them the simple but plain truth about man, the universe and God in a most convincing and appealing way. His invitation was full of love, affection and compassion for mankind and was extended to the people with wisdom and in the best of manners ; it therefore appealed to them and went right into their hearts in a very short period of time : " Say, O Muhammad, ' O my servants who have transgressed against their souls ! Despair not of the Mercy of God ; for God forgives all sins. Surely, He is the Forgiving, the Merciful. Turn to your Lord in repentance and surrender to Him, before the punishment comes on you, when you cannot be helped. And follow the best (guidance) of that which is revealed to you from your Lord, before the punishment comes on you suddenly when you know not. Lest any soul should then say " Alas, my grief that I was unmindful of my duty to God , and I was indeed among those who mocked (the Messenger of God) ! " Or lest it shoul say, " If God had but guided me I should have been among the righteous." Or lest it shoul say , when it actually sees the punishment , " Oh, that I had a second chance. I should certainly be among the righteous ! " But the answer will be , " Nay, for My Revelations came to you, but you did reject them and was scornful and was among the disbelievers " (39:53-59)'

Thus they were eloquently and plainly given the Truth with deep compassion and love by the Messenger to come to the Right Way for their own benefit. People entered into Islam of their own will when they were convinced of its truth. The duty of Messenger was merely to deliver the Message clearly and effectively in the best possible way so that the people might understand it. Then it was up to them to accept it or reject it : " So if they dispute with you, say , I have submitted myself to God and so have those who follow me." And say to the People of the Book and to those who are ignorant , ' Do you also submit yourselves ? ' If they do , they are under right guidance, but if they turn back , your duty is only to convey the Message " (3:20)' The same principle of freedom of faith is expressed in these words ; " Say, ' The Truth is from your Lord: ' Then whosoever will , let him believe, and whosoever will, let him disbelieve." (18:29).

This clearly explains the whole philosophy of faith. It is offered to the people and they are free to accept or reject it of their own will. Both acceptance of Islam and its rejection is bassed on the voluntary and thoughtful decision of each person. He (or she) is under no compulsion to accept it or reject it. The decision is entirely of the individual and is made after careful consideration, because faith is a matter of conviction and it cannot be forced upon anyone. An individual will only accept it if he (or she) is fully convinced in his(her) mind of the truth of the Faith; otherwise he will outright reject it. It is no use forcing someone to accept any faith because conviction is a matter of one's heart and no amount of compulsion or force can make one accept anything if one is not convinced of its truth. However, for fear of reprisals or punishment, one may apparently accept any faith to save one's skin but he will not be considered a true believer. Besides , such a person will deny that faith as soon as he comes out of the state of compulsion.

This is why Islamic faith is not forced upon anyone ; nor is such a forced faith recognised by God: " There is no compulsion and coercion in religion. Truth (the right thing) has been made distinct from error (the wrong thing) : now whoever rejects evil and believes in God has taken a firm support that never gives way " (2:256)' This verse explicitly explains the concept of freedom of faith in Islam. The creed of Islam is not thrust upon anyone forcibly because it cannot be. It is neither right to force one's faith on anyone against his will, nor is it practical to do so. Islam does not approve of such a policy but strongly condemns it . The faith of a person is neither right nor accepted until he (or she) accepts it in his (her) heart and with intention. Islam is reliable and authentic only when it is accepted voluntarily. Coercion destroys the whole concept of accountability, which is based on the fact that the earthly life of man is a trial in which he is given the freedom to choose between the right and the wrong. And his future (eternal) success depends on his actions on this earth, that is, whether he voluntarily accepts Truth and follows the Way of God or rejects it and follows in the footsteps of the devil . The entire concept rests on the individual's freedom to choose between diverse ways of life. And any compulsion or coercion in this matter takes away the whole idea of trial . Islam therefore cannot advocate coercion under any circumstances for its propagation because to do so would destroy the very purpose of its philosophy of life ,i.e., that man's happiness depends on his own choosing.

When the Message is plainly and openly delivered to the people, the duty of the Messenger is done and he is not responsible for the actions of those people. It is not his duty to bring people to Islam by force when he has clearly distinguished Truth from falsehood. " And remind them, for you are but one to remind and admonish. You are not a warden over them (88:21-22)." And in Surah Al-Shura ; " If,

then, they turn away, We have not sent you as a guard over them. Your duty is but to convey the Message " (42:48).

The whole Qur'an is full of these instances which manifestly point out and stress that the Messenger's duty ends when he has delivered his Message, It is now for the people to accept or reject it of their own will . They have freedom of choice and no one has the authority or right to impose his own will on them regarding matters of faith " Surely We have revealed the Book to you in Truth, for instructing mankind. He , then, that receives guidance benefits his own soul ; but he that strays injures his own soul. And you are not a warden over them " (39:41). This verse again shows that God's Messengers do their best to teach the Truth to mankind but they cannot and do not force anything on people. If people accept their teaching, no one but they themselves will benefit from it, and if they reject their teaching, no one but they will suffer the consequences of their rejection and be fully accountable to God for their action on the Day of Judgement.

Muhammad acted on the principle, which he himself taught to people , in both word and spirit and told his companions to do so. He very affectionately delivered his Message and never approved or advocated any coercion or aggression to convert people to Islam. How could he approve of such a malicious and unnatural way of converting people to Islam as that which he himself had fought for twenty three years of his life ? The Quraish of Makkah and other unbelievers had done all they could to forcibly turn him back from his faith into disbelief and even forced him to leave his home town and take refuge in Medinah, but he never submitted to their aggressive designs and continued practising his faith. Again, in Medinah, he defended his principle against aggression and showed people that that method of stopping people from practising their faith or converting them to another faith was totally wrong and

unjust. When those people did not stop these aggressive ways and tried to destroy him and his faith, then he resorted to fighting against them to defend his faith and his life.

He took to fighting when his own life and faith were threatened and he had no alternative but to defend them by force. It was a defensive strategy forced upon him by his enemies. Then he fought with full determination and resolution and defeated the enemies on all fronts. As soon as the aggressive force was removed from the people who, by now, were fully convinced of the Truth of Islam but were afraid, they entered the fold of Islam in groups and battalions. They had the opportunity to think about and understand the meaning of Islam in its proper perspective in peaceful conditions after the victory of Makkah, so they freely accepted it and carried the Message to other people and to other lands. "When comes the help of God and victory, and you see the people enter God's religion in crowds" (110:1-2).

Muhammad treated people so generously and liberally that he gave them ample chances to think and understand because they were ignorant people and needed time before they could decide this or that way. "If any one of the idolators seeks your protection, O Muhammad, then protect him so that he may hear the Word of God, and afterwards escort him to his place of safety. That is because they are a people without knowledge" (9:6). This was the general policy of Muhammad and his companions. They offered refuge and protection to people that they might have the opportunity to hear and understand the Word of God. Many of them were ignorant and did not know what Islam was and were following the pagan faith as a matter of habit or family tradition. If they accepted Islam of their own free will, well and good, otherwise they were to be escorted to a place of safety in their own

territory. The question of coercion or compulsion never arose or crossed the mind of Muhammad or his companions.

When Makkah was conquered, all the Quraish chiefs, including Abu Sufyan, who had so long persecuted Muhammad and his followers and forced them to leave their homes and then even in Medinah had not let them live in peace but attacked them again and again, were forgiven and left alone. However, they now became convinced of the truth of Muhammad's faith and accepted it voluntarily and became strong supporters and pillars of Islam. It is reported by Ibn Ishaque that one of the Ansar had two sons who were Christians and would not accept Islam. He came to the Prophet and asked him whether he should force them to accept Islam. It was then that the verse was revealed that there was no coercion in matters of faith (2:256). Ibn Athir, commenting on this verse, sums up the teaching of the Qur'an in these words : "Do not force anyone to accept Islam for it is so manifest and clear, and arguments and reasoning in its favour are so forceful and convincing, that there is no need to force anyone into it. Whoever receives guidance from God and opens his breast to the truth and has the wisdom to understand argument will accept it voluntarily. And if a person is so blind as not to see any reason in it, his entrance into Islam without understanding is useless.

Zamakhshari, commenting on this verse, supports the above view "God has not prescribed coercion and compulsion in matters of Islam (Faith) but has left it to ability and acceptance." This verse "Had your Lord willed all the inhabitants of the earth would have believed in Him" (10:99) fully confirm this view. If it had been the Wisdom of God that people should be forced into Iman (Faith) He would have created them all in the same faith, but He

did not do it and left the whole thing to the voluntary acceptance of the people themselves. The wisdom of this is pointed out in these words : " Your Lord could have made all of you a single community, if He had so willed. But (He willed otherwise) in order to test you in what He has bestowed upon each of you, therefore try to excel one another in good deeds. Ultimately you shall all return to Him; then He will show you the truth about that in which you differ " (5:51).

Imam Razi quotes the opinions of Abu Muslim Ashani and Kaffal on the same verse in his commentary, " It means that God has not left the problem of religion to force and coercion but to acceptance and ability. When God explained the arguments and reasons in favour of Tawhid (Unity of God) effectively and convincingly and left no room for excuses, then He said that after the clarification of those arguments no unbeliever had any reason to stick to disbelief. If he then did not believe, the only course left to convince him was to coerce him into (belief) but that was not permissible in the world, which was a place of test and trial. That was because coercion and compulsion in matters of faith nullified the very purpose of trial according to the Commandment of God, " Say , 'It is the truth from your Lord'. Then whosoever will, let him believe, and whosoever will, let him disbelieve " (18:29). And in Surah Yunas, " Would you then compel people, against their will, to believe? "(10:99) Again in Surah Al-Shu'araa, " It may be that you torment yourself (O Muhammad) because they believe not. If (such) were Our Will, We could send down to them from the heaven a sign so that they would bend before it (and believe in it " (26:3-4).

Imam Razi , supporting this view, writes , " This opinion is further strengthened when God Himself has said in that

verse that ' truth has been made distinct from error ' (2:256). In other words, all reasons are given and all arguments presented clearly. Now the only way left is coercion and compulsion and that is not allowed because it negates responsibility. Muhammad fully confirmed this principle by his action on various occasions when he overpowered his enemies but treated them with affection and compassion. When he entered Makkah victorious over his bitterest enemies, he simply left them saying, " This day let no reproach be cast on you. Go, you are free, " No one was forced to accept Islam. He sent many expeditions into the surrounding areas with strict orders not to fight or compel anyone into Islam. Whenever he sent men for propagation of Islam he always instructed them to present Islam in a nice manner and never to treat people harshly. He sent Muaz bin Jabal and Abu Musa Ash'ara to Yemen and told them to be kind and not to be harsh, to please them and not to create hatred in them. (1) In fact his practise and example was an exact image of the Qur'anic Commandment " There no coercion in religion " (2:256).

In short, Muhammad presented his faith to his people with great appeal, strong arguments and convincing reasoning and invited them with love, affection and deep compassion, which had a tremendous effect on them and , when the fear of oppression and persecution was removed , they entered into it in groups and battalions but of their own free will.

In the words of Thomas Carlyle, " Much has been said of Muhammad's propagating his religion by the sword. It is no doubt far nobler what we have to boast of the Christian

1. Abul Ala Maudoodi, *Jihad fil-Islam*, pp.153-63.
2. *On Heroes: Hero-Worship and the Heroic in History*, pp.259-99.

religion, that it propagated itself peaceably in the way of preaching and conviction. Yet withal, if we take this for an argument of the truth or falsehood of a religion, there is a radical mistake in it. The sword indeed: but where will you get your sword! Every new opinion, at its start, is precisely in a minority of one. In one man's head alone it dwells as yet. One man alone of the whole world believes in it; there is one man against all men. That he take a sword, and try to propagate with that, will do little for him. You must first get your sword! On the whole, a thing will propagate itself as it can . . . I care little about the sword. I will allow a thing to struggle for itself in this world, with any sword or tongue or implement it has, or can lay hold of. We will let it preach, and pamphleteer, and fight and to the utmost besetir itself, and do, beak and claws, whatsoever is in it, very sure that it will, in the long run, conquer nothing which does not deserve to be conquered. What is better than itself, it cannot put away, but only what is worse. In this great dual, Nature Herself is umpire, and can do no wrong; the thing which is deepest rooted in Nature, what we call truest, that thing and not the other will be found growing at last. And now if the wild idolatrous men did believe this, and with their fiery hearts laid hold of it to do it, in what form soever it came to them, I say it was well worthy of being believed. In one form or the other, I say it is still the one thing worthy of being believed by all men . . . Islam devoured all these vain jangling sects; and I think had a right to do so. It was a reality, direct from the great heart of Nature once more. Arab idolatries, Syrian formulas, whatsoever was not equally real, had to go up in flame . . . mere dead fuel, in various senses, for this which was fire."

Muhammad did take arms, as explained before, for defence of his faith and not to convert people to his faith. After all, how could Islam survive against the deadly designs of its

enemies from all directions if it had no instrument to defend itself? As far as the nature of jihad is concerned, it is a philosophy of life which inspires believers to defend their faith from all kinds of aggression with full determination and with all the means and strength they can gather. As for propagation of faith, it is by invitation, argument and guidance that it is spread. It was initiated by one man, who first invited his wife, relatives, friends and servants, and then others in his town and the neighbouring localities, and when his mission succeeded, he invited peoples of other countries through their rulers. People gradually entered into Islam by the force of argument, understanding, reason and conviction and not by compulsion.

People from Medinah came in small groups to Muhammad in Makkah to accept his faith of their own free will when they were convinced of the truth of his mission. As their number grew and a large part of the people of Medinah accepted Islam, they invited Muhammad to their own city and promised to defend him and his faith with all their strength from his enemies. Why should Muhammad leave his hometown, his relatives and friends and go to an alien land among alien people? He did not leave of his own will but was forced by his enemies who did not let him practise his own faith, what he believed to be Truth, as he liked. So he sought refuge in another town to practise his belief freely. When his enemies organised themselves to destroy him and his faith in the new town, he then decided to defend his faith against this naked aggression and, with the help of God, he succeeded and the efforts of his enemies were made in vain. Now, the impediments being removed, all those people who saw the Truth manifest without hesitation accepted Islam of their own will until the whole of the peninsula of Arabia

was lit with the light of Islam during the lifetime of the Holy Prophet.

SECTION TWO

MILITARY STRATEGY

وَاعِدُوا الْهُمَّ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ
عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِكُمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ

Make ready for them (ie, your enemy) all you can of (armed) force and steeds of war, that thereby you may strike terror into (the hearts of) the enemies of God and your enemies, and others besides them whom you know not, but God knows them. (Qur'an:8:60)

WAR STRATEGY AND FUNDAMENTAL PRINCIPLES OF WAR

Strategy in military terms refers to the practical utilisation of all the available resources of a country in achieving its objective or objectives by military means. If a conflict of interest exists, it can be solved by friendly means, but if, on the other hand, the opportunity for a friendly solution has been eliminated, the only possible action is military. However, many factors may directly or indirectly influence the nature, scope and time of such a decision. According to Clausewitz, there are five elements which constitute military strategy: (1)

1. Psychological and moral elements,
2. The size, composition and organisation of military force.
3. The relative positions and movements of forces and their geometric relationship to obstacles and objectives, i.e., the geometry of the situation.
4. The terrain of the region.
5. The supply channel.

He specially mentioned the importance of surprise, public support, and the greatness of moral force. He also emphasised the significance of having a better position with regard to the terrain of the area of fighting. A critical weather factor may enhance or detract from an advantageous position. But the fundamental elements of strategy remain the same.

Great men in history have spoken of the conduct of war and their teachings have in course of time become known as the 'Principles of War'. The basic principles of war which form the backbone of war strategy are summarised in the following: According to Sun Tzu:

1. Supreme excellence consists in breaking the enemy's resistance without fighting.
2. The highest form of generalship is to obstruct the enemy's plans; the next is to prevent the junction of the enemy's forces.
3. Military tactics are like water; for water in its natural course runs away from high places and hastens downwards. So in war, the way to avoid what is wrong is to strike what is weak. Water shapes its course according to the ground over which it flows; the soldier works out his victory in relation to the enemy whom he is facing.
4. Rapidity is the essence of war; take advantage of the enemy's unreadiness, make your way by unexpected routes, and attack unguarded spots. (2)

According to another military scholar; "The first principle is to concentrate as much as possible. The second is to act as swiftly as possible, to allow of no delay or deviation without sufficient reason." He laid down principles of war as;

- (a) To conquer and destroy the enemy's armed forces.
- (b) To get possession of the material elements of aggression of the hostile army.
- (c) Not to lose time, for by rapidity many measures of the enemy are nipped in the bud. Surprise is the most powerful element of victory.
- (d) To follow up the success gained, with the utmost energy. Pursuit is the only means of gathering up the fruits of victory.

Other military experts have expressed their support for a

policy of war strategy based on the following factors:

1. Economy of forces,
2. Security.
3. Rapidity of movement.
4. Surprise.
5. Offensive action.
6. Mobility.
7. Exploitation of Success.
8. Reinforcement of failure.
9. Unity of command.
10. Morale, the ability of the commander and the quality of the men. (3-9)

The United States Government compiled the opinions of great military commanders in the form of principles of war as follows: "Offensive, economy of force, movement (i.e., mobility), with unity of command, surprise and security." (10) The United Kingdom Government summarised the principles of war in its field Service Regulation in 1929 and again in 1935 and 1960: "Offensive action, surprise, economy of force, security, mobility and morale." (11)

A cursory study of the opinions of military experts and military commanders shows that certain principles have been universally recognised as the best and most effective means of gaining superiority and victory over the enemy. Those can be summarised as: Military morale, surprise, offensive action, security, mobility, speed in movement, economy of force, unity of command, organisation of military force, and

2. "Art of War."
3. Foch, *Principles of War*.
4. Colin, *Principles of War*.
5. Liddal-Hart, *Principle of War*.
6. Maurice, *Principles of War*.
7. Montgomery, *Principles of War*.
8. Burne, *Principles of War*.
9. Macklin, *Principles of War*.
10. U. S. *Principles of War*.
11. U. K. *Principles of War*, 1935-60

effective use of the geography and terrain of the region for military purposes.

Let us now discuss Muhammad's war strategy in the light of these expert and professional opinions.

It is quite obvious that he did not start war with any of his enemies. He believed in One God and invited his relatives, friends and others to the same Faith. He did not mean any harm to any of them but was their benefactor and wanted all of them to come to the One God, to enjoy peace and prosperity under His Law and Code of Life and to leave the worship of idols and the evil ways of corruption, immorality and injustice. Thereupon many of them became his enemies and forced him, along with his companions, to leave his home town and seek refuge in Medinah. But they did not let him live in peace even in that town and began raids and attacks to destroy him.

What was his crime? That he invited them to a right course of action for their own good: "O Mankind! The Truth has come to you from your Lord. Now whosoever follows the Right Way does so for his own good, and whosoever goes astray does so to bring about his own ruin; and I am not a warden over you." (10: 108). And in Surah Al-Nisa we read: "O people, this Messenger has come to you with the Truth from your Lord, so believe in him for it will be better for you, but if you disbelieve, you should know that all that is in the heavens and earth belongs to God." (4: 170).

It was a cordial invitation to the people for their own good; if they disliked it, they could simply reject and go on practising their own faith and leave him alone to practise his. But they adopted aggressive ways to destroy him and his faith. Muhammad, therefore, had to defend his faith from these

people.

Thus the main objective of his war strategy was to defend his faith and remove the obstructions from its way so that those who were convinced of its truth could freely accept and practise it without any fear or compulsion. His object was not to fight or kill his enemies but to stop them from aggression against him and other people who wanted to practise their faith freely. Therefore, his entire war strategy was devised and planned in such a way as to attain his Divine Mission with the minimum involvement in military operations and with the minimum loss of life. He tried his best through argument, reasoning and appealing to the better feelings of the Quraish, Jews and other tribes, to come to some peaceful terms with him because there was no ground for fighting. He was only asking them to worship and obey his Lord and their Lord for their common benefit; " Say , ' I am only a mortal like yourselves. My Lord has revealed to me that your God is One God. And whoever hopes to meet his Lord, let him do deeds of righteousness, and admit none as associate with His Lord in His worship." (18:110).

When all his attempts at peaceful reconciliation failed and his enemies started military operations against him, he mobilised all the available resources in men and material and put his war strategy into action to achieve his objective: to break the military resistance of the enemy with the minimum loss of life on both sides. His war strategy was based on the realistic study of the strength of the enemy in men and material, their war strategy and plans, geographical factors, the terrain of the surrounding areas where most of the battles were likely to be fought and, above all, their military morale.

The Prophet fully utilised geographical strategy in the formulation of his military plans and made a dynamic use of

geographical strategy in his military operations, keeping in mind the strength, mobility, strategy and morale of the enemy. He was fully aware of the importance of environmental factors, especially in a mountainous terrain like that of Medinah and the neighbouring region. He therefore very carefully made an assessment of these physical and geographical factors in relation to the effectiveness and efficiency of military operations and security.

He was also not unaware of the importance of surprise attacks and of their adverse effects on the psychology of the fighting men as well as on the military strength of the army. This further enhanced the importance of secrecy as well as of the speed and mobility of the forces in action. It was therefore necessary to organise a constant and regular source of information about the enemy's movements and plans. Muhammad organised a very comprehensive system to obtain the necessary information about the movements and plans of his enemies. He sent scouts, reconnoitring ("Recce") patrols and fighting patrols into the surrounding areas and into enemy lands according to his needs. An intelligence service was set up to gain information about the enemy plans, strength and movements. For this purpose, it was necessary to go into enemy territory and mix with their people so they could discover their secret plans. He also organised a commando unit to achieve specific objectives in secret; without bloodshed and without disturbing the peace. A unit of fifth columnist was also organised to spread rumours and harassment among the people in order to demoralise the enemy. These units worked hard to prepare men to a state of the utmost self-discipline and a spirit of extreme sacrifice for the cause of Islam.

Muhammad made full use of these units in destroying mischief mongers, troublemakers and their ring leaders and spreading harassment among the enemy lines. K'ab bin Al-Ashraf, Abu

'Afk, and Sallam bin Abdul Huqaiq were killed by such commando units. This also enabled him to gather all sorts of information about the designs of his enemies. This system not only provided information but also maximum security to his people in the town as well as on the battlefield and provided them with the opportunity to take the enemy forces by surprise. It also ensured their free mobility in and around enemy lands without fear of ambush. All those factors were fully taken into account in the Prophet's war strategy.

His aim was to achieve his objective with the minimum cost of military operations in terms of human life. He therefore took great pains in devising his war strategy in such a way that loss of human life on both sides was minimal. Great care was taken in the selection of locations of military operation that would not only increase efficiency and effectiveness in military terms but also help in reducing loss of human life. For the same purpose, he also tried to take the initiative in offensive attacks. Patrols were organised to catch the enemy suddenly and unprepared so that he should incline to peace without engaging in warfare. And if they tried to flee, Muslim forces were instructed not to pursue them because the objective was not to kill but to break their resistance and their obstruction to the people's acceptance of the faith. Muhammad tried an economic blockade of the Quraish so that they should incline to peace without engaging in war. Again, to avoid further bloodshed, the leader of the tribe, who was hostile to the faith and misled and misguided his people, was killed by his commando unit and the whole tribe was left free.

To sum up, his strategy was based on the principle of surprise, speed, security, offensive action, and economy of loss of human life.

2

STRATEGY AND TACTICS

Muhammad was practically the first teacher of military science in Islam to plan his war strategy, tactical moves and military operations. He executed his plans and accomplished his objectives with great precision and success, fought the enemy with great skill, wisdom and ingenuity and defeated them on all fronts, completely destroying their morale and military strength. He developed his own war strategy and adopted his own techniques of tactical manoeuvring to defeat the enemy plans and tactics. All his strategical moves and tactical operations were based on reality and the practical needs of the time and place and were executed with great wisdom and intelligence. His enemy was greatly impressed by his strategical moves as in the case of the Battles of Badr, Uhud, Hunain and Ahzab and sometimes completely demoralised, and his will and determination utterly shattered, as in case of the Quraish at the time of his Makkah expedition. His war strategy and tactics were beyond the understanding of his enemy. He surprised his enemies by his strategical moves in every battle and never adopted the same strategical tactics twice in his battles. He surprised the enemy by his battle formation at Badr and impressed them by defensive line-up of his army protected by the archers from behind at Uhud and completely outclassed them by his new technique of defence in the battle of Ahzab.

He was able to employ fully and most successfully all the elements of war strategy against his enemy and rarely gave them the opportunity to take any counteraction against him. He always took the offensive in great secrecy and never let his enemy know his intentions until he was actually on the battlefield. He went on 11 major and 17 small expeditions and in 8 of the major and all of the small expeditions he took the offensive and the initiative was always on his side, except at Ta'if, where the nature of the enemy position made it rather difficult. Even at Badr, Uhud and Ahzab, though the enemy had marched towards the Muslims, the main initiative was still on the side of Muhammad, whose better and superior tactical moves often baffled and confused his enemies.

He also very successfully employed the elements of surprise, speed and mobility in his campaigns. His enemy was often taken by surprise when they suddenly saw his forces at their gates. In order to keep his movements secret from his enemy, he followed complicated and sometimes even opposing routes to confuse them about his intentions. In six of his major campaigns, his enemy was completely surprised to see his forces. Farmers of Khaibar who were coming out of their gates to look at their fields were taken aback to see him and ran into their castles, shouting, "Muhammad is come." And in 9 of his small expeditions he took the enemy by surprise while they were quite unprepared for fighting. His success in catching the enemy unprepared was so amazing that he had light fighting in only 4 of the 17 small expeditions and real battle in only 6 of the major campaigns.

Muhammad sent 50 expeditions (Sarayah) of varying nature under the commands of his leaders in numbers ranging from 15 to 3000 to different parts of the country. In most of these expeditions the enemy was caught unprepared; some of these put up some fight and then surrendered or fled but many of

them panicked and ran away. In twenty two of these expeditions the enemy was completely surprised and could not offer resistance and in confusion ran away or surrendered. In nine of them there was fighting but not on a major scale. There was real battle in the campaign of Mutah which was against Al-Ghassani who had killed an envoy of the Prophet.

All these campaigns were conducted by Muhammad with great skill and with the minimum loss in men and material. The most severe loss was in the battle of Uhud when 70 men were killed and 40 were wounded. In Badr, the Muslims lost 22 against the loss of 70 men dead and 70 injured of the enemy. In the battle of Ahzab, the Muslim's loss of life was 6 against the enemy's 10. In Khaibar, the Muslims lost 18 against the loss of 93 of the enemy. In Mutah, the Muslims lost 12 against an unknown loss of the enemy. In Hunain, the Muslims lost 6 against 71 of the enemy and in Taif, the Muslims lost 13.

In 7 major battles, the Muslims lost 136 men against the loss of 286 men of the enemy. In minor campaigns and expeditions, the Muslims lost 119 men and the enemy 473. thus total loss of life on both sides was 1,014 (255 Muslim and 759 enemy) during the 8 - year war between Muhammad and the non-believers of Arabia. In other words, with the loss of 1,014 men, peace and order was restored in the entire peninsula of Arabia for the first time in history.

Muhammad's basic principle was to achieve his objective with the minimum loss of life. And in every campaign, he took special precautions to avoid military engagement and tried his best to settle the dispute without fighting. He engaged in battle only when all other alternatives had failed, and even in fighting he ordered his men to kill only those who were actively fighting against them. People who offered no resistance on the battlefield were not killed but made prisoners-of-war.

Muhammad also employed strategical moves to demoralise the enemy and break his will and determination to fight. In the Battle of Ahzab when the siege was prolonged and the Banu Quraizah broke the terms of their treaty and joined with the enemies, the Prophet thought of an ingenious plan. He sent an offer of peace to Banu Ghatafan, an ally of the Quraish in the siege. This created hope in their hearts and practically proved to be the beginning of the loss of their confidence and will to fight. Though the peace move did not materialise and remained a mere offer, Banu Ghatafan thereafter never intended to fight. He was very shrewed in not letting the two armies join together and if they did he tried to divide them. In this battle, he used Naim bin Masud, who had embraced Islam but kept it secret, to divide the allies of the Quraish by his ingenious schemes, and succeeded in casting doubts and fears in the minds of the Quraish and Banu Quraizab.

In his campaign against Khaibar he successfully intercepted the forces of Ghatafan and stopped them from joining their allies the Jews of Khaibar. The Banu Ghatafan became frightened for their homes and families and thought that Muhammad might attack them. They therefore stayed in their homes and never had the courage to come out and assist their allies in Khaibar. Muhammad was thus able to deal with the Jews of Khaibar without any fear of attack from the Banu Ghatafan. His expedition to Tabuk was a great strategical move on his part. It showed not only the great courage and strength of the Muslims but also their strong will and determination to defend and protect their frontiers from any real or potential enemy. It was also a pointer to the Romans and other powers around the Arabian peninsula that there was now an established Government which was strong and powerful enough to look after the security and safety of its people. It was the right strategical move at the right time

and had very wide political and military effects inside as well as outside the country. Internally, it showed the Arab tribesmen, though they were very few, that now they could not continue their unlawful activities of raiding and plundering the weak and helpless caravans and tribes and harrassing other people in the country. Thus this move helped in securing frontiers from foreign invasion and in establishing peace and order within the boundaries of the Islamic state.

Muhammad also showed his determination and firmness in handling difficult situations in war as well as in peace. This was clearly demonstrated by his firm and prompt action against the Jewish tribes of Bani Qaynaqa, Bani Nazir and Bani Quraizah when they broke their agreement with Muhammad at very critical moments, and against the Quraish, when they broke the terms of the Treaty of Hudaibiyah. An expedition to Tabuk was organised to punish Al-Ghassain who killed an envoy of the Head of the Islamic state. likewise, firm actions were taken against other tribes who had broken the terms of their treaty with the Muslims or had engaged in unlawful activities in the state.

He never panicked or showed any signs of helplessness, even under the extreme pressures of war. In the battle of Uhud, when the archers left their positions against his specific orders and the enemy attacked from all sides, his army began retreating in confusion and disorder. But he remained as cool and confident as ever, called his men and infused new spirit into them, and they rallied round him and fought courageously until the enemy withdrew. The same thing was experienced at Hunain; it was his confidence and steadfastness that re-organised the retreating army and launched a counter-attack against the enemy which won the day.

His organisation of patrols for obtaining various types of information about the enemy and the terrain, for the security of his town and people, is a unique example of his ingenuity, wisdom and military acumen. He was able to gather information about the enemy but himself rarely let any useful information leak to the enemy before time. It was the result of his successful patrolling system that he was able to organise a strong defence system for Medinah. Another testimony to his greatness as a military leader was the establishment of military intelligence and its effective employment for securing useful information about the enemy and demoralising the morale of the enemy army, as well as for security reasons, to protect the very existence of the Islamic state.

Muhammad considered military education as an essential part of military training. It was necessary to have a permanent group of men well-trained for this purpose: to acquire information about enemy movements, their strength in men and weaponry, their war plans and military objectives, their battle tactics, etc. It was also necessary that the information be acquired in time to enable the Muslims to take timely action against enemy plans and strategies. It was also required that Muslims should have trained personnel to interpret the information. All these matters needed trained men who could acquire the necessary information and then interpret it and draw conclusions for the benefit of the Muslims.

The Prophet had taken the necessary steps to organise such a system as soon as he came into Medinah. He asked Zaid bin Haritha to learn the language of the Jews and said, "Who knows the language of a people is safe from them." Zaid said that when the Prophet ordered him to learn their language, he read their books and learnt their language. The Prophet also emphasised, "Use your property, your persons and your

tongue in striving with the non-believers. This Hadith of the Prophet justifies and encourages psychological warfare along with the struggle with arms and lives. It exhorts Muslims to equip themselves with the means of psychological battle against the non-believers with their tongues and with their lives. They should encourage their men in learning the techniques of war against their enemy with their tongues and with their arms. All the three means of sacrifice are considered jihad in Islam. Struggle with lives is a straightforward direct jihad; struggle with wealth is an indirect jihad, for it enables the Muslims to buy arms and weapons to equip the soldiers of Islam with better means to fight the enemy; and struggle with words is jihad for it provides and establishes argument against the enemy and weakens their plan of war and destroys their will to fight. The Prophet asked Ahsan bin Thabit, who was a poet, "O Ahsan, you fight against the non-believers and Gabriel is with you. When my companions fight with arms, you fight with words." He also said that a Muslim fights with his sword and his tongue. The Qur'an stresses the importance of this struggle in these words, "And struggle with your wealth and your persons in the Cause of God" (9: 41). "You should believe in God and His Messenger, and should strive for the Cause of God with your wealth and your lives. That is better for you, if you but knew" (61: 11). Obviously jihad with wealth is inclusive of all the cost of equipment and training of men for war with their arms as well as with their tongues. The Prophet very skillfully employed this technique to influence his men. Once he said, "That leader succeeds in war who dominates the enemy before they begin (i.e., with their arms and persons). There is no doubt that psychological war with words has a great effect on the outcome of the battle. It affects the will and determination of the fighters to fight by influencing their hearts in many ways. One very common way is to provide them with sensual enjoyment with music

by beautiful girls. It was employed by the Quraish but its effect is temporary and trivial. The best and most scientific use of this technique is by influencing the minds and hearts of the soldiers. Provide real and true motivation to your own men by convincing them of the truth of your cause and destroy the morale of the enemy forces by proving to them by argument the futility of theirs, leaving doubt in their minds and thereby weakening their spirit and will to fight.

Muhammad used some of these techniques in his war efforts against his enemies. When the Quraish started their raids to plunder and harass Muhammad and his people in Medinah and fear of their invasion grew stronger, he organised his system of intelligence on a sound basis. Patrols were often sent into the surrounding areas and into the enemy territory to gather accurate information about the enemy's strength, intentions and movements. Sometimes they were given specific instructions to follow a certain route and contact certain enemy objectives and collect specific information and sometimes they were given general instructions with a specific objective. Then before and during every major expedition Muhammad sent spies into the enemy camp or enemy territory to gather more information about their military plans, strength, etc. He gave strict instructions to these men and to the people in general that if they found out any information about the enemy they must not spread it around but bring it to the authorities for proper investigation. The Qur'an cautions the Muslims in these words, "Whenever these people hear any news concerning peace or danger, they make it known to all; instead of this, if they had conveyed it to the Messenger and to the responsible people of the community, they would have investigated it and drawn the right conclusions from it (4: 83)."

Before the Battle of Badr, Muhammad sent Talhah ibn

Ubaidullah and Said bin Zaid to gather information about the caravan of Abu Sufyan. They gathered the necessary information and returned to Medinah to give it to him. He marched with his men towards Badr but sent Ali bin Abu Talib, Zabair bin al-Awwam and Sa'd bin Abu Waqqas with a number of other men to Badr to gather some fresh information about the Quraish and their army. Information was obtained from the two boys who revealed the whereabouts of the Quraish. When questioned by Muhammad as to how many animals had they killed for food every day, the boys replied, "Nine on one day and ten on the other." The Prophet said that their number was between nine hundred and one thousand. Then he enquired from them about the chiefs of Makkah who were among them. They named all the chiefs and the Prophet said, "This Makkah has thrown to you the pieces of its liver!"¹ (1) This was, in fact, a warning to the Muslims that the enemy had come in full force and they meant business. Therefore it was absolutely necessary that they should mobilise their full strength and strengthen their will and determination to fight the enemy of God to the last drop of their blood.

Before the day of the Battle of Uhud, Muhammad received information from his man in Makkah, Abbas, about the military preparations, equipment and the strength of the Quraish, who were preparing to attack Medinah. Thereupon Muhammad sent two men named Anas and Munis to watch the movements of the enemy. Then another scout named Hubab Ibn al-Mundhir was sent to confirm the information already received about the enemy. Likewise, before the Battle of Ahzab, Muhammad received information through his usual sources and decided to dig a trench to defend Medinah against such a big force. During the siege, he

1. Ibn Ishaq. p. 295.

employed his intelligence to maximum advantage. He succeeded in dividing the enemy forces during the battle by creating suspicions and doubts in each about the other's intentions and broke the will of Banu Ghatafan, one of the allies in the battle, by creating hope in their hearts of possible peace terms with the Muslims. Thus, through intelligent moves, he very successfully divided the Quraish and the Jews of Banu Quraizah on the one hand and the Quraish and Banu Ghatafan on the other. Just before his death, he appointed Usamah bin Zaid commander of the Muslim army, consisting of 30,000, with orders to march against the Byzantians. He gave special instructions to the commander to take guides with him, and to send spies and scouts before he moved with the army towards the enemy.

He also entered into mutual peace pacts with many tribes around Medinah who promised to remain neutral in the struggle between the Muslims and the Quraish. Some of these agreements were for mutual defence, some were for friendly and neighbourly relationships and some were just for neutrality. However, such strategical measures were of great help, especially when the Muslims were very weak and welcomed any such gesture of friendship or neutrality on the part of any tribe. The Battle of Makkah was more of a psychological victory over the Quraish than a military one. It completely crushed their spirit and will to fight and fully fulfilled the Prophet's saying, "O God, keep this secret from the Quraish until we reach them suddenly." They thought he was planning to go to Syria. His other saying also completely fits this campaign: "God has given me help and victory against my enemy by casting fear into his heart over a month's journey."

The Jewish tribes of Banu Quraizah, in spite of their great strength and power, could not fight against Muhammad

because of their fear. The The Qur'an refers to this state of their mind in these words, " And they thought that their fortress would defend them from God ! But the Wrath of God came to them from a place whereof they little expected, and cast terror into their hearts " (59:2). And again in Surah Al-Ahzab, " And He brought those of the people of the Book who supported them down from their stronghold, and cast terror into their hearts " (33:26). These two verses were about the Jews, who were terror-stricken by the forces of Muhammad and could not put up any fight against him. There is another verse which mentions the state of the non-believers: " Remember your Lord inspired the angels with the message that ' I am with you : I will cast terror into the hearts of the unbelievers. Smite you above their necks and smite all their finger-tips off them' " (8:12).

The psychological state of the non-believers was weak because they were fighting for false and wrong objectives. Muhammad's Message had clearly shown them all that the cause for which they were fighting was weak and without foundation, like a cob-web, whereas the Muslim's objective was no other than God Himself and His Way of life. What greater and nobler cause could one have to defend and fight than this ! Besides, Muhammad's intelligence service was so efficient and quick that he knew every move of his enemies and struck them at a time and place when they were completely unprepared to fight. He obtained information through his men who were living among the enemy and knew everything about their plans and strength and also through his scouts which he sent ahead of his army on every expedition. Above all, there was a regular system of reconnoitring which provided constant information about the enemy's movements day and night .

On the other hand, the Muslim's secrets were rarely known to

the non-believers. Sometimes they were so closely guarded that even the leader of the expedition (or patrol) was unaware of his objective until he read the instructions at the appointed time or place, as in the case of Sariyah Abdullah Ibn Jahsh Al-Asadi. He was given a letter containing his instructions regarding his mission and was ordered not to open it until he had journeyed for two days. Sometimes even very prominent members of the Muslim force were ignorant of their objective and knew only when they were in the neighbourhood of the enemy, as in the campaign of Makkah. These precautionary steps were taken to maintain secrecy regarding the objective so that the enemy could be caught by surprise and unprepared. Islam has taken this matter very seriously and ordered its members to remain very cautious with regard to security matters : " O you who believe ! Betray not the trust of God and the Messenger " (8:12). And in Surah Luqman, " But there are among you men who purchase idle tales, without knowledge (or meaning), to mislead men from the Way of God " (31:6). The Qur'an thus discourages and condemns all idle and loose talk which may, through ignorance, reveal important security matters and cause irreparable damage to the army or even to the state. The Qur'an also advised Muslims who were advancing towards their enemy: " O you who believe ! Take your precautions, and either go forth in parties or go forth all together " (4:71).

The Prophet also took very seriously the matter of stopping leakage of information to the enemy. He said that he had no Iman who could not keep trust and had no Din (religion) who could not fulfil his promise. He also said that he who believed in God and the Day of Judgement should speak well or keep quiet. On another occasion he said that a Muslim was he from whose tongue and hand others were safe. He also said that he who could not keep secrets of war strategy (and military operations) could not succeed. Thus he stressed on his people

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the importance of secrecy and took stringent measures to safeguard the secret information regarding military as well as state matters. The importance of military intelligence in the sight of the Prophet was shown by his strict instructions to Ali and Zubair when he sent them to search a woman who was going to Makkah and carrying a secret letter to the chiefs of the Quraish about the Muslim invasion of that city. She was intercepted and the letter recovered which would have alerted the Quraish had she gone quietly to Makkah and the consequences would have been very damaging.

It was such measures that enabled Muhammad to get secret information from the enemy without giving any information to him. His enemy never knew his military strategy of offence or defence and was left guessing regarding his military moves. In every battle, his strategy was different, and he never adopted twice the same tactical moves or battle formation against the same enemy. Muhammad tried his best to protect the interests of the Islamic state by all possible means and revealed his anxiety concerning precautions when he said, "God have mercy upon those who guard for the sake of God. He will have great reward who guards against people."

SECTION THREE

LEADERSHIP

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسْنَةٌ حَسَنَةٌ مِّنْ كَانَ يَنْهَا اللَّهُ
وَالْيَوْمَ الْآخِرَ

Verily in the Messenger of God you have a good example for him who looks to God and the Last Day. (Qur'an:33:21).

LEADERSHIP AND UNITY OF COMMAND

Unity of command demands the active and willing co-operation of all the rank and file of the army in the execution of the war plan. The importance of this principle is summed up in the British Field Service Regulations in these words: "It is only by effective co-operation that the component parts of any force or nation can develop to the full measure of their strength. In order that their co-operation may be effective, each must know the capabilities and limitations of the other and apply their knowledge in gaining and demanding assistance. Co-operation must be achieved from the highest level of political and strategical planning to the smallest units and sub-units of the armed forces."

The success of a military operation will naturally depend on the highest qualities of military leadership. How can a leader make use of these factors in his strategy and military operations and, above all, do so before and better than his enemies? How can he organise his offensive, as well as maintain the secrecy of his plans, better and more effectively than his enemy? How can he rationally employ his forces in the theatre of war with the minimum possible cost in men and material, while maintaining security and efficiency in his military operation better than his opponents? How best can he successfully employ the element of surprise before it can be used against him by his enemy? How best can he inspire his men with the truth of their cause?

and objective, create confidence in them and prepare them with a strong will and determination to fight. And above all, how can he make them co-operate and give their best in fighting the war against their enemy ?

Undoubtedly, the effective and successful employment of these elements demands a leader with very high and exceptional qualities ; a leader who can rise to the occasion and meet every new situation with skill and wisdom ; who can inspire confidence in his men and get their willing co-operation even under great pressure of battle and who can also keep military initiative on his side ; who can maintain a cool and balanced temperament in the heat of the battle, even in very grave and unfavourable military situations and think out a rational and successful solution without loss of time ; who is able to engage the enemy in battle tactics on his own terms until the strength of his enemy is weakened, while he reserves his own strength in men and material to overpower the weakened enemy.

In the light of these war principles, let us judge the leadership of Muhammad as a military commander.

QUALITIES OF LEADERSHIP

Muhammad possessed a great many qualities which endeared him to whomever he came in contact with and which made him the idol of his followers. He was very kind, gentle, humble and loving and won the hearts of people who were prepared to sacrifice their all for him.

COURAGE AND DETERMINATION

Above all , he was brave and courageous. He faced a multitude

of dangers and calamities all at once but never showed any weakness or timidity. According to Abu Hurairah, he said, " By Him in Whose Hand my soul is, were it not that men among the believers are not satisfied with remaining behind me when I cannot get mounts for them, I would not stay behind when an expedition goes out in God's Way. By Him in Whose Hand my soul is, I wish I could be killed and brought to life, then be killed and brought to life, then be killed and brought to life, then be killed " (Mishkat).

He fought a great many battles and , even under very severe attack , he never moved an inch from his place. He was always nearest to the enemy lines when the battle was raging. He was steadfast and fought in his own position while others fled. It was seen in the Battles of Uhud and Hunain, when many of his companions were running away from the battlefield, that he remained in his position, fighting and calling others to come back. It was his courage and bravery that saved the situation on both occasions. Ibn Abbas said that in the battle of Hunain, he remained steadfast against every attack . And Ibn Umar remarked that he had never seen any person braver and more courageous than the Prophet. Ali said that whenever the battle was fierce they all took refuge around him.

His conduct on the battlefield has astonished generations of people who came after him. All, in wonder and amazement, admire his unique example as an army commander. In the Battle of Badr, he faced 1000 fighting men, fully equipped with the arms and weapons of the time, with only 313 ill-equipped men , including some children, but fought against these heavy odds with extreme courage and won the battle. According to Bra bin Azib, who participated in the Battle of Hunain, all ran away except the Prophet. " I bear witness that the Messenger of God stood firm and did not move from his place. By God, when the fighting rose to its height , we took refuge by his side and

the bravest among us was considered that man who stood by him." And Anas said that God's Messenger was the bravest of all. Once news spread in Medinah that the enemy had attacked, and the people got ready to fight, but the man who advanced ahead of them all was Muhammad himself. He did not even wait for a saddle but rode bareback into all the probable places of danger, returning with the news that there was no danger.

He always took the initiative in such matters with courage and determination. He participated in 28 expeditions and in every battle showed exceptional bravery and courage.

SELF-CONTROL

Self-control is of great help on the battlefield. Many brave and courageous men lose their heart and panic under the severe strain of battle and break down. But Muhammad had full control of himself under all situations in peace and war. At Makkah, he suffered at the hands of the chiefs of the Quraish for 13 years and bore all the hardship and sufferings with patient perseverance and never lost his temper. At Medinah, he faced different situations of war but faced them all quietly. In the Battle of Uhud, many of his companions panicked when the enemy counter-attacked from the channel and, in the confusion, ran away from the battlefield. But he, in all this confusion, kept full control of himself and, with his wisdom and skill, brought the situation under control. In the Battle of Ahzab, again, the news of the treachery of the Jews, and fear of attack from within, aggravated the already explosive situation and struck many of the companions with panic,⁽¹⁾ but Muhammad remained as firm as ever. He was able to handle the situation with a tactical move which weakened the

1. M.H. Haykal, p.303.

enemy position, militarily as well as politically and psychologically, and strengthened the position of the Muslims.

At Hunain, the Muslim force was fleeing in all directions in confusion and panic, and total defeat was in sight, but the self-control and self-reliance of one man entirely changed the situation. When he occupied the town of Makkah without any resistance from all those men who had persecuted him and his companions for 13 years in that very town and committed so many other crimes of oppression and aggression against them, then forced him to leave his hometown and take refuge in Medinah but even there did not let him live in peace. Now they were completely overpowered and under his control but he was as calm and patient as ever. He forgave them all, even his deadliest enemy, Abu Sufyan. What better example can anyone give of self-control, both in times of distress and hardship, as well as in peace and victory? In fact, on every occasion he showed magnanimity and self-control of a very high order.

PATIENCE AND ENDURANCE

He passed through a period of great distress and hardship at Makkah but took it with patient perseverance and never grumbled or complained of it. In spite of their ill-treatment, he always treated his opponents with the best of conduct. Patiently he endured the persecution of the Quraish until he was forced to leave his hometown. His conduct at Makkah was exemplary; it showed the great quality of his leadership. He continued his work with patience and endurance and tolerated all the abuses of the unbelievers and never became disheartened or impatient. In order to encourage him in those difficult times and provide him solace, the Qur'an mentioned to him the examples of the Messengers before him:

"Therefore patiently persevere, as did all the Messengers of high resolve, and be in no haste about the unbelievers" (46: 35). This is, in a way, a tribute by God to the patience, determination and perseverance of Muhammad and it is fully corroborated by history. From the beginning to the end, all the success of the Islamic movement is a living tribute to the patience and perseverance of Muhammad. One man alone, without any external help, stood up in the heart of polytheism and invited the people to One God and the Truth. They stood up against him and put up pressures against him, first at Makkah in the form of abuses and persecution, and then in Medinah, in the form of raids, plunder and war against his people. Finally, all their abusive and offensive weapons failed against his high degree of patience and perseverance and he was victorious.

JUSTICE AND EQUALITY

This was another great quality of leadership in Muhammad. He demanded fair treatment to all and hated distinctions between men. When the first mosque was built in Medinah, he worked like ordinary labourers with his companions and did not like to stay away from the work of their joint project. Then, in the Battle of Ahzab, he shared equally in the digging of the trench with his companions and carried bowles of earth on his shoulders. Salman Al-Farsi reported that he was working with a pick in the trench when a rock gave him much trouble. The Messenger saw him in trouble and came to help him. He took the pick from his hand and gave such a blow that it shattered the rock. (2)

He always treated people with absolute justice and fairness and never discriminated between them in his individual

2. Ibn Ishaq, p. 452.

dealings at Makkah and in his capacity as head of the state at Medinah. Abdullah bin Sehi was sent to Khaibar to collect a share of the produce from the Jews. He was murdered and his body was found by his cousin Muheesah, who went to the Prophet and appealed for revenge against the Jews. The Prophet said, "Can you swear that he was killed by the Jews?" He replied that he had not seen the murder with his own eyes. The Prophet said that the Jews should be asked to take an oath. Muheesah said, "How can we trust their oath? They will take false oaths a hundred times." There was no one else living in Khaibar except the Jews and it was indisputably one of the Jews who had killed Abdullah. But as there was no eye-witness, the Prophet did not ask anything of the Jews and paid the compensation (ie., blood-money) from the state treasury.

According to Tariq Muharbi, God's Messenger was delivering a sermon in the Mosque of the Prophet, when an Ansari, seeing them, stood up and said, "O Messenger of God! These people belong to the tribe of Bani Thalabah. Their ancestor killed a member of our family. We appeal to you to get one of their men hanged in exchange for that." The Prophet replied, "The revenge of the father cannot be taken on his son." Muhammd proved by his example that no one could be more firm for justice than him, even if it was against his own interest or the interest of those who were near and dear to him. He decided every case brought to him by friend or foe with justice. He favoured neither the rich nor the poor, but decided their case with equity and justice (4: 135). He decided the cases, even of his enemies, with strict justice and fairness. His enemies brought their disputes to him without any fear or hesitation for they knew that they would get justice only from him (5: 9).

He treated all alike and did not make distinctions for anyone,

even for himself. If, by mistake, he did any harm to anyone, he at once made proper amends for it. When on the day of the Battle of Badr, he was dressing the ranks of his companions with an arrow, he passed by Sawad bin Ghazia, who was standing out of line, and he pricked him in his belly with the arrow, saying, "Stand in line, O Sawad!" "You have hurt me, O Messenger of God," he cried. "God has sent you with right and justice, so let me retaliate!" The Messenger uncovered his belly and said, "Take your retaliation." Sawad embraced him and kissed his belly. He was asked what had made him do this and he replied, "O Messenger of God, you see what is before us and I may not survive the battle and as this is my last time with you I wanted my skin to touch yours." The Messenger blessed him. (3)

PERSONALITY

Muhammad had such an attractive personality that all his companions loved him more than anything else in this world. He was gifted with an appearance that appealed to everyone and everyone honoured him and respected him. In his youth, all the Quraish called him "the truthful" (Sadiq) and "the faithful" (Amin) and he was held in great esteem by all, including the chiefs of Makkah. When he started his mission of calling people to the Way of God, the Quraish sent Utba bin Rabia to Muhammad to find a compromise. When Utba spoke to him and he in turn read some verses to him, he went back and told the Quraish, "Take my advice and leave him alone." They said, "He has bewitched you with his tongue." (4) He had such a dominant and towering personality and power of speech that whoever went to him came back convinced of the sincerity and truthfulness of his Message.

3. Ibn Ishaq. p. 300.

4. Ibn Ishaq. pp. 133-34.

A deputation of the Christians of Abyssinia came to see him. When they heard the Qur'an their eyes flowed with tears, and they accepted God's Call, believed in Him, and declared His Truth. They recognised in Muhammad the things which had been said of him in their Scriptures. In answer to Abu Jahl's remark that they had been bewitched, they said, "Peace be upon you. We have not been negligent in seeking what is best." (5) Urwa bin Masud was sent by the Quraish at the time of Hudaibiyah to Muhammad to settle the affair with him. When he came back, he said, "I have been to Chosroes in his kingdom, and Caesar in his kingdom and the Negus in his kingdom, but never have I seen a king among a people like Muhammad among his companions. I have seen a people who will never abandon him for any reason, so form your own opinion." (6)

The proverb that the face is an index to one's character applies to Muhammad in word and in spirit. Abdullah bin Salam, a Jewish scholar, came to see Muhammad when he migrated to Medinah; the moment he saw him, he was convinced of the truth of his Message and embraced Islam. Later he said, "As soon as I saw the Prophet, I realised that this face could not be that of an impostor." A caravan came to Medinah and stayed outside the town. The Prophet passed that way and bought a camel and promised to send the money. When he went away, owner realised that he had trusted a man whom he did not know and felt worried. His mother said to him, "Don't worry, I have seen the face of a man which was bright like the moon. A man with such features cannot be false and if he does not send the price of the camel, I will give it to you myself." The Prophet later sent him dates worth more than the price of the camel. Many

5. Ibn Ishaq. p. 179.

6. Ibn Ishaq. p. 503.

similar incidents and statements of people who had personal contacts with Muhammad can be cited to show that he had a very charming and lovable personality which influenced even his severest enemies.

It is therefore not surprising that he won the hearts of a great many people of his country who were prepared to sacrifice all, even their own lives, for him, but would not have allowed even a prickhurt to the feet of their beloved Prophet. In the Battle of Uhud, a woman lost her father, her brother and her husband. When she was told of their death, she asked what had happened to the Messenger, and when they replied that, by the Grace of God, he was safe, she said that she wanted to see him herself. And when she saw him, she said, "Every misfortune, now that you are safe, is negligible." (7) In this battle, when the false news of the Prophet's death spread among his companions, many of them, in sorrow and dejection, rushed into the enemy lines and died fighting. One of them was Anas bin Al-Nadr; when he heard the rumour he said, "Then what will one do with life henceforth?" Then he went toward the enemy and fought until he was slain.

Some of the companions were taken over by the non-believers by treachery. One of these was Zaid bin al-Dathinna who was brought to Makkah. Abu Sufyan said to him when he was brought to be killed, "I adjure you by God, Zaid, don't you wish that Muhammad was with us now in your place so that we might cut off his head, and that you were with your family?" Zaid answered, "By God, I don't wish that Muhammad now were in the place I occupy or that a thorn should hurt him, and that I were sitting with my family." Abu Sufyan used to say, "I have never seen a man who was loved as Muhammad's companions loved him." (8)

7. Ibn Ishaq. p. 389.

Khubaib bin Adiy was the other companion who was brought to Makkah along with Zaid. When they raised him on the wood and bound him, he said, "O God, we have delivered the Message of Your Messenger, so tell him tomorrow what has been done to us." (7)

These are some of the examples which throw some light on the dominant and inspiring personality of the Prophet Muhammad. How he inspired his people to perform the miracles in warfare which no other people in history had ever performed in such a short time! How he raised them to such a high and noble state of character that they willingly sacrificed their lives without any material reward, merely for the Pleasure of God! What confidence and spirit did he infuse in them that made them fearless of the worldly consequences! What was it that changed the whole life and values of the people so that they were ready to fall into the sea and jump into the fire at his command? It was his inspiring personality and the noble objective which he gave to his people, before which nothing else was of any value or any consideration to them.

The most exquisite, profound and befitting description of Muhammad was given by Umm Mu'bad, in whose tent he stayed for a while on his way to Medinah. She described him to her husband, " Handsome features, bright face, lovable temperament, graceful, hair long and thick, voice clear, eyes black and large, silent with dignity, inclined to cordiality, graceful and captivating at a distance and very sweet and attractive when near, speech clear and words clear, neither more nor less than necessary, middle-sized, neither short so as to look insignificant nor tall enough to look unbecoming, a fresh thing of a beautiful plant, charming to look at and

8. *Ibn Ishaq*. pp.427-28.

well-built. His companions are so devoted to him that they always surround him, quietly listen to what he says and promptly obey what he asks." (9)

Truly he possessed an ideal personality of leadership from which all his companions took courage and strength to face the fiercest enemies, solace under extreme pressures and confidence of victory in the midst of fighting. His men fought with the spirit and inspiration of his leadership and their arms were mere striking instruments. What was fighting and winning victories against extremely heavy odds was not the arms and the strength of weapons but men of spirit and courage inspired by the personality of Muhammad. Under his leadership all those men who had rarely known any fighting nor had any experience of weaponry, fought against well-equipped and trained fighters like a solid cemented structure and made all their enemy's efforts absolutely fruitless. It was the new spirit in them which was fighting, and before which human arms and physical means of strength became almost as nothing.

Muhammad himself led 28 expeditions and was always found ahead of his enemy's lines in the heat of battle. He never showed any weakness or timidity in any battle. When others ran away, as in the Battles of Uhud and Hunain, it was his courage and steadfastness that provided a perfect example to his men of how to stand firm and fight to the finish until the battle was won or martyrdom achieved. Undoubtedly, he was a natural leader, endowed with top qualities of leadership which inspired his men on all occasions in peace and in war. At no time did they feel any slackness, weakness or frailty in his character, conduct or leadership, in adversity as well as in ease. He was always at the top, whether teaching principles of

9. Naeem Siddiqi, *Muhammad The Benefactor of Humanity*, p.32.

wisdom or morality; guiding or instructing in the practical affairs of life; training in the techniques and tactics of war, or directing and conducting the actual operations of war. He never failed his people or showed even the slightest weakness in any matter.

It was very rare and exceptional for one man to possess all the qualities of leadership. If there was ever any man who possessed these qualities to perfection, it was Muhammad. Physically he was well-built, handsome and graceful; in talk he was sweet as well as convincing and heartpiercing; in arguments he was irrefutable and formidable; in character he was chaste and faultless; in conduct gentle, humble, modest and kind; in victory forgiving, merciful and generous; in dealings fair and just and in social matters wise, considerate and understanding. In the words of Thomas Carlyle, "Through life we find him to have been regarded as an altogether solid, brotherly, genuine man; a serious, sincere character, yet amiable, cordial, companionable, jocose even.....One hearts of Mahomet's beauty, his fine sagacious honest face, brown florid complexion, beaming black eyes.....A spontaneous, yet just, true-meaning man....He was one of those who cannot but be in earnest; whom Nature herself has appointed to be Such sincerely, as we named it, has in very truth something of the Divine. The word of such a man is a voice direct from Nature's own Heart." (10)

In short, God had merged all the best, the perfect, the excellence of humanity in Muhammad, who demonstrated all this by his living example to his people. " You have indeed in the Messenger of God an excellent example of conduct " (33:21).

10. *On Heroes, Hero-Worship*, pp.288-89.

TRUTH AND NOBILITY OF THE CAUSE

This graceful and charming person gave his people a true and right objective in his Divine Teaching which drowned and dissolved all the existing philosophies of life in the ocean of Truth. He provided them with the most convincing arguments and most noble cause, for the defence of which they spared no effort nor sacrifice in life, comfort or wealth. His Message was simple and straightforward: Submit yourself and all your affairs to God because your welfare, your strength and your good lies in resigned submission to Him alone. Obey and follow whatever He commands; without any doubt it will be for your good. Life lived in His Law and life given in His Way, both are good and best for you, "Who can have a better way of life than the one who surrenders himself to God and does what is good?" (4:125)

This verse emphasises the excellence of following the Way of God, which is also the Way of Goodness. What other way of life can be better than to submit oneself completely to the Will and Law of God and to practise goodness and righteousness in life? It establishes beyond any shadow of doubt the nobility and superiority of the cause of the followers of Muhammad. It invites them to argue, think and understand what course of life is the best, most beneficial and right for them. Is it the Way of God or the way of idols that they like to worship? Is it better to follow goodness, justice and Truth or evil, injustice and falsehood? Muhammad asked them, "Do you dispute with me about mere names which you and your forefathers have invented and for which God has sent no authority? Well, wait, and I, too, will wait with you" (7:71).

Thus the Qur'an really shocks people physically as well as mentally into being careful in selecting the way that will

determine their future life, both in this world and in the Hereafter. And it points out to them that they should look after their own interest, which demands that the best and the most beneficial course of life should be adopted, in full understanding and knowledge and not in ignorance. "They follow nothing but conjecture and what their souls desire! Even though there has already come to them Guidance from their Lord" (53:23).

Muhammad appealed to their better judgement and sense of justice, for their own sake, to think carefully again and again and see which way was more profitable and realistic. Who could look after their interests better, God or the devil? "Who is better? God or the false gods they associate with Him? Or Who listens to the distressed soul when it calls on Him, and Who relieves its suffering?Can there be another god besides God? Little it is that they reflect. Or Who originates creation, then repeats it, and Who provides for you from the heaven and the earth? Can there be another god besides God? Say, bring your proof, if you are truthful! Say, none in the heavens and the earth knows the Unseen except God; and they know not when they will be raised again" (27:59-65).

It was a clear argument based on natural and manifest proofs which was understandable even to very ordinary people and needed no clarification. And it went right into the hearts of people who were simple and honest and were not crooked. They believed in the Truth of Muhammad's Message and held it with the strength of their body and soul, believing it to be the Right Guidance from their Lord, "The right thing has been made distinct from the wrong thing: now whoever rejects the devil and believes in God has taken a firm support that never gives way" (2:256).

In the 13 years of his stay at Makkah, he had engraved the truth of his cause in the hearts of his followers, who believed in it with full understanding and knowledge. They completely understood that they might be required to endure great hardship to defend their faith against their opponents. "Do you think that you will enter Paradise without such trials as were experienced by the believers before you ? They met with adversity and affliction and were so shaken by trials that the Prophets of the time and their followers cried out, 'When will God's Help come ? Then they were comforted with the good news . Yes, God's Help is near " (2:214). But they also knew with certainty that as their cause was right and true, ultimate victory against the unbelievers would be theirs. " So lose not heart nor despair, you will surely gain the upper hand, if you be true believers " (3:139). Thus they were promised and assured of victory provided they were true in their faith.

Muhammad's men were certain of their victory because they were sure that they had fulfilled the necessary conditions for it. They firmly believed in the Truth Muhammad had brought and were following it to the best of their knowledge and ability. They sacrificed all their possessions, property, relatives and homes and left their birth place and took refuge in Medinah merely to protect their faith. They had sufficiently demonstrated by their action the strength and intensity of their belief in the Truth of Muhammad's Message. It had completely changed their lives, their values and their thinking. Now in Medinah they were prepared to defend it even if they had to sacrifice their lives for it. So Muhammad had achieved his success as a leader. He had provided his men with a right and true cause and engraved its nobility and superiority over all other views and philosophies in the hearts of his people and assured them of the success of their mission if they truly persevered. They had reached the final stage, where they were prepared to defend their cause, if necessary, by force, and

destroy or weaken all opposition to the last drop of blood. This is what is required of a successful military leader, to provide his men with a cause superior to that of his enemy, for which they consider no sacrifice too great and no value too high.

MEASURES TO STRENGTHEN THE CAUSE

Muhammad took all possible precautions so that no weakness was left anywhere in their character. He made use of moral, spiritual, psychological and physical factors that could help him to strengthen and cement their belief in the truth and rightness of their cause. It was absolutely necessary to build their confidence and to strengthen their will and determination to defend and fight for their objective. It was also necessary to find the best way to get their willing and voluntary cooperation for this and to make them put their utmost efforts into the struggle against their enemies. It is a testimony to the greatness of Muhammad as a military leader that he was able to get the best out of his people, and with their willing cooperation, won total victory against their enemies.

MORAL FACTORS

1. Obedience: Obedience to the command of the leader, especially in conditions of war, is a necessity for the success of military operations for without it no military commander can achieve anything. Muhammad was fully conscious of the importance of obedience in such matters and he therefore stressed the fact that his people should follow the commands of their leader without hesitation. Ibn Umar reported God's Messenger as saying, "Hearing and obeying are the duty of a Muslim, both regarding what he likes and what he dislikes." According to Anas, the Prophet said, "Listen and obey, even

if an Abyssinian slave with a head like a raisin is made governor over you." And Abu Hurairah reported God's Messenger as saying, "He who obeys me has obeyed God and he who disobeys men has disobeyed God; he who obeys the commander has obeyed me and he who disobeys the commander has disobeyed me. The leader (Imam) is only a shield behind whom fighting is engaged in and by whom protection is sought." (Mishkat). The Qur'an emphasises, "Whoso obeys the Messenger in fact obeys God and whoso turns away from him is accountable for his deeds" (40: 80). And in Surah Al-i-Imran, "Say, 'If you sincerely love God, follow me; then will God love you and forgive your sins, for He is forgiving and Merciful.' Also say to them, 'Obey God and His Messenger. And if, in spite of this, they do not accept your invitation, warn them that God does not love those who refuse to obey Him and His Messenger" (3: 31-32).

This verse emphasises the necessity of obedience to the Messenger in all matters. And as he is the official representative of God, obedience to him is considered obedience to God Himself, and disobedience to Him as disobedience to God. The people are further told that if they really love God then they must obey His Messenger, for this is the only practical proof of their love for God. And if they do obey him, God will love them and forgive them their sins. Thus the Prophet employed this strong moral force to get willing cooperation and obedience to his command, which, in consequence of this strong motivation, was spontaneous, enthusiastic and immense.

The Prophet warned his followers of the evil consequences of disobedience in these words, "He who rejects obedience will meet God on the Day of Resurrection without possessing any plea." He also said, "If anyone sees in his commander what he dislikes, he should show patience, for no one separates a

span's distance from the community and dies without dying like those of ignorant times" (Mishkat). Thus the believers are told not to raise disputes with the leader and break away from the community, but to listen to him and obey him. He is fighting for the defence of the Truth and the protection of the whole community. If he wins, the whole community, including the dissident, wins and if he loses, the whole community loses. Thus, in a way, his gain and loss is the gain and loss of the whole community. Therefore, it is the bounden duty of every member of the community to support and obey their leader and strengthen his hand against their enemy. "So fear God as much as you can; listen and obey your leader if you want to succeed against your enemy" (64: 16).

2. Unity: Muhammad also emphasised the importance of unity of action in fighting against the enemy. It was necessary for success that all should unite and work together to achieve their common objective. It was befitting for the believers, who were brothers in a common bond of faith, to work and fight together under the leadership of their Prophet, for it would assure their victory over their enemies; "Hold fast together by the Rope of God, and let nothing divide you. Remember the Favour of God upon you, when you were enemies to one another. Then He united your hearts, and by His Grace, you became brothers, and you were on the brink of the pit of fire and He rescued you from it. Thus does God Make His Signs clear to you so that you may find the Right Way to true success." (3: 103).

In this verse, the believers are very clearly told of the blessing of unity in Islam and the disgrace and suffering of disunity. God reminds them of His Favour on them, that He brought them into Islam with all the benefits of living with unity in

the community. They were disunited and involved in bloody wars and bitter feuds over petty matters, but God saved them from that awful life and joined them in the brotherhood of Islam. Therefore, if you want to follow the Right Way of peace and gain victory over your enemy, you must remain united and face your enemy together. They were given another logical explanation of this to strengthen their will and determination to work under the direction of the Prophet: "Obey God and His Messenger and do not enter into disputes with one another, lest you falter and your strength (and reputation) depart from you" (8: 46).

This verse gives a realistic explanation of the two lines of action: if the believers remain united in obeying God's Messenger, they strengthen their own position against their enemy and stand a greater chance of victory over them. On the other hand, if they are divided, they will not only incur the Anger of God but will also suffer the humiliation and disgrace of defeat from their enemy. It is, therefore, in their own interest that they fight together as one people under the leadership of Muhammad.

2

SPIRITUAL FACTORS (1)

CHARACTER-BUILDING

Character-building is an essential practice of a hard and diligent worker. The practical success of an individual depends on his perseverance and hard work. A man of character does his work persistently and constantly all his life. This is called strength of character. And anything which trains individuals in strengthening their character needs to be done regularly every day. Islam has provided daily prayer which is to be performed with strict regularity five times a day and perseverance and persistance are its essential requisites. There is no other means better or more effective than prayer to build up and develop high moral qualities in an individual. The great regularity and discipline with which prayer is offered daily creates a very high quality, known as taqwa, in the character of an individual. And this is, in fact, the essence of the Islamic character.

Every community or group has a system of training for its individuals according to the nature of the work it intends to do, or the objective it wants to attain. For example, the object of the civil service of the modern states is to maintain the administration of the country. Therefore all emphasis in the training of civil servants is on faithfulness to the Government in power and on developing their administrative

qualities. Likewise, military organisations train soldiers to be loyal to their country and to kill the enemy without themselves being killed. None of these organisations are concerned with taqwa or taharat. They do not teach any high moral principles of life. If civil servants and soldiers obey the rules and work properly, they are thought efficient workers and good soldiers, even though they may be corrupt, immoral and dishonest in their private life.

Islam's intention, on the other hand, is to prepare a group of people whose aim is to establish justice and goodness in society and destroy evil and injustice. Every individual has strictly to follow its permanent moral code of life in every aspect of his social as well as his private life. Islam has to establish the Law of God on earth. Therefore, every member of this society is educated under a system of strict training and discipline. Character-building is the basis of this training.

It starts with belief in God. Every individual believes in Him and obeys Him as his Sovereign and Lord — and believes that he is answerable to Him for all his actions on the Day of Judgement. He also believes that God watches him in light and in darkness, and knows both what is seen and what is hidden, and even knows what goes on in one's mind, conscious or unconscious. Nothing can remain hidden from His Knowledge. Therefore, nothing can go unrewarded or unpunished with Him, as it can in this world. This training prepares an individual to follow and obey the Commandments of God and His Messenger under all circumstances, in adversity as well as in plenty, and in joy as well as in pain.

This training produces fear of God (taqwa) in people. They

1. Abul Ala Maududi, *Benefits of Prayer* (urdu).

not only administer the affairs of the world, but also try to administer them with justice and goodness. For this purpose they have to go through rigorous and hard training because their objective is very difficult: to establish goodness and justice and the Law of God on the earth. It is a continuous struggle of life, and the soldiers of Islam are trained through the hard discipline of daily prayer and the annual month of fasting to face this challenge. Practically, they are trained to do their utmost and sacrifice everything, if needed even their life, in the defence of their cause. Muhammad prepared his soldiers by this strict training and discipline to strive to the utmost with all their resources, in men and material, to defend their Faith against their enemy.

PSYCHOLOGICAL STRENGTH

Man, they say, is more psychic than physical and his actions are governed more by psychical factors than physical ones. The most effective way of influencing human action is, therefore, to influence his mental or spiritual faculties, the powerhouse of the entire human system. If you are able to influence the psychic mind of an individual, you will completely tame and mould all his actions. This factor can therefore play a very significant part in preparing and mobilising the human factor, which is the dominant force in warfare.

Muhammad employed the psychological factor most effectively in building up confidence in his people and in inspiring them to achieve much greater results than they could have done otherwise. He first convinced them and engraved in their hearts the belief in One God (Tawhid) and prepared them by strict training to mould their actions in accordance with their Iman (faith). As their Iman gained power and strength through rigorous discipline, he raised

them in stature by telling them that they were selected by God for a specific purpose: to establish a system of goodness and justice and remove evil and injustice from the earth, if necessary, by force, "Now you are the best community which has been raised up for the guidance of mankind; enjoin what is right and forbid what is wrong and believe in God" (3: 110). This verse explicitly tells the believers that they have been appointed to the leadership of mankind. It is their duty to establish virtue and justice and eradicate evil and injustice from the land and believe and obey the Law of God.

It was a very heavy burden with great responsibilities and needed a strong will and power to carry it out effectively and successfully, especially when there was great opposition from the local chiefs, who wanted to crush it by force. They were therefore provided with a psychological instrument of power to encourage them and to raise their spirits in face of tough opposition. "How often, by God's Will, has a small force defeated a big one? And God is with those who steadfastly persevere" (2: 249). These words of God inspired confidence in difficult situations and raised their spirits with the hope of God's Help. They were further given a inspiration in these words; "O Prophet! Rouse the believers to the fight. If there are twenty among them, patient persevering, they will overpower two hundred; if a hundred, they will overcome a thousand of the unbelievers, for they are a people without understanding" (8: 65). This emphasises the superiority of the believers over their enemies because of their full conviction with understanding and knowledge of the truth of their objective. This Iman with understanding had increased their power many times against the ignorant non-believers.

The believers fight with full conviction and knowledge that they are fighting in the Cause of God and their enemies in the

way of the devil: "Those who follow the Way of Faith fight in the Way of God, and those who follow the way of disbelief fight in the way of the devil. So fight against the helpers of Satan with the conviction that Satan's schemes are, in fact, very weak" (4: 76). Obviously those who fight for a weak cause cannot strive hard because they have nothing to fight for, whereas those who fight for the Cause of God have everything to gain. If they win, victory is theirs, and if they are killed, they go straight to Paradise (4: 74). The Qur'an further raises the military morale of the believers when it says, "Indeed God has bought from the believers their persons and their possessions in return for Paradise; they fight in the Way of God, kill (the enemy) and are killed (while fighting). This promise of Paradise is the true pledge of God made in the Torah, the Gospel, and the Qur'an, and who is more true in fulfilling his Promise than God? So rejoice in the bargain you have made with Him; and this is the greatest success" (9: 111). This was heartening news to the believers from God. They had made a very profitable bargain with their Lord. They were promised an eternal life of bliss in exchange for their sacrifice of lives in the Way of God. Life, after all, had one day to end. It was therefore better that it should be given while fighting in His Cause and in return gain permanent life in Paradise. Believers were told to rejoice over this profitable bargain for it was a real success which they had achieved. Moreover, God loves those who make full preparation for war and fight against their enemies as if they are a solid cemented structure (61: 4). The greatest news and encouragement to the fighters in the cause of Islam is that they do not die if they are killed in the Way of God but remain alive: "And do not say of those who are slain in the Way of God, 'They are dead!' In fact they are alive but you do not perceive that life" (2: 154).

This infused such spirit in the believers that they fought with

the utmost courage and enthusiasm and put their all into fighting in order to attain martyrdom. Who could fight against fighters who were fighting to be slain in the battle in order to achieve eternal life by martyrdom? This kind of fighter was produced by the education of Muhammad who believed they were God's and would certainly return to Him (2: 156). This belief acted like a stirrup to a horse. If everyone had to die sooner or later and go to God, why should they not die in the Cause of God, fighting on the battlefield? It was far better to die fighting in His Way and lay down their lives for His Sake than to die from some disease or from natural death in a bed. This philosophy of life was the basis of their great fighting spirit and fighting morale, which enhanced their fighting power manyfold against their enemies.

This high morale and confidence of the believers received further strength from the Prophet in each battle. They were weak in strength of men and material against their enemy and this could have adversely affected their military morale and confidence. At Badr, they were in this situation and it was their first major encounter with the enemy. Heavy odds were against them and the Quraish despised the contemptible little force of the Muslims. They were told of this military and psychological disadvantage against the enemy in these words. "Remember in your dream God Showed them to you as few; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in your decision; but God saved you" (8: 43). This filled the hearts of the Muslims with courage and they marched on boldly toward the enemy. Everyone realised the significance of the result of this battle. Muhammad was fully aware of the military situation when he prayed to God on the night of Badr, "O God, if this group perish today, you will be worshipped no more till the Day of Judgement." The Qur'an

refers to the promise the Prophet was given by God and how terror was cast into the hearts of the enemy: "And remember when your Lord inspired the angels with this, 'I am with you; so keep the believers steadfast. I am now going to fill the hearts of the disbelievers with fear; so smite their necks and beat every joint of their bodies.' This is because they have opposed God and His Messenger" (8: 12-13).

Thus Muslims were strengthened with a psychological advantage against the enemy, in spite of their inferiority in men and material. This mental encouragement was necessary under the circumstances to raise their fighting morale. The believers are also advised to pray whenever they are fighting their enemy: "O you who believe! When you meet a force, be firm, and call on God in remembrance much (and often); that you may succeed" (8: 45). This prayer gives stability, comfort and encouragement to the believers in hardship. The Prophet came out of his hut and gave the good news of victory, "Be of good cheer, O Abu Bakr, God's Help has come to you. Here is Gabriel holding the rein of a horse and leading it." (10) With this news that victory was theirs and that the angels of God were fighting with them against the enemy, the believers went into the battle and in a very short time, crushed the enemy, who began retreating utterly defeated.

Again, in the Battle of Uhud, they were few in number and ill-equipped against the numerically strong and well-equipped force of the enemy. In those circumstances, the Prophet built the confidence of the Muslims with the news that they would be helped with Divine Assistance: "Remember when you said to the believers, 'Does it not suffice you that God should help you by sending down three thousand angels? Yes, if you show fortitude and fear God in whatever you do, God will help you with, not three thousand, but five thousand, angels,

making a terrific onslaught, in case of a sudden attack from the enemy.' God has told you this so that you may rejoice and your hearts be filled with peace; victory comes only from God" (3: 124-126). In this verse, the heartening news was given to the Muslims to build up their confidence and morale so that they might not be disheartened on seeing the great strength of the enemy. They were told to trust in God and strive hard against the enemy, then they would certainly find the Help of God and victory in sight. The enemy was routed in the opening attack but some of the archers disobeyed the command of their leader, for which they were all made to suffer the consequences.

In the Battle of Ahzab, again the enemy outnumbered the believers by four to one and many of them were frightened to find themselves surrounded by the enemy on all sides. The Qur'an refers to the psychological state of the believers in these words: "O you who believe! Remember the Grace of God on you, when there came down on you hosts to overwhelm you. But We sent against them a hurricane and forces that you saw not. But God sees all that you do. Behold! They came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and you imagined various vain thoughts about God. In that situation were the believers tried; they were shaken as by a tremendous shaking" (33: 9-11). What a true picture of the mental state of the believers under those circumstances. But with the heartening news of the Divine Help, it suddenly changed into confidence and courage. Muhammad was able to maintain the military morale of his people during the period of the siege. He inspired confidence in them and strengthened their will and determination to endure the hardships with courage and fortitude. And God

10. Ibn Ishaq, pp. 300-301.

helped them in their hours of trial.

In the Battle of Hunain, the Muslims were very strong in number and in equipment and some were feeling rather proud of it. Someone even said, "We shall not be worsted today for want of numbers." But their numerical strength and equipment did not avail them when the enemy showered sheets of arrows on them, and they fled. Again, it was God's Help that inspired the defeated army to regroup and reorganise an attack on the enemy: "God has helped you on many occasions before this; you witnessed the Glory of His Help on the day of the Battle of Hunain; you were proud of your great numbers which had deluded you, but it availed you nothing, and the earth, with all its vastness, became too narrow for you, and turning your backs, you fled. Then God sent down His Peace and Tranquillity upon His Messenger and believers and Sent to your aid forces which you could not see and punished those who denied the Truth; for this is the due reward of those who deny the Truth (9: 25-26)." "Thus it was sheer Divine Help that raised their morale in defeat and enabled them to fight back and defeat the enemy. The prayer of the Prophet was a source of strength and comfort for his men on the battlefield and it lifted up their souls and spirits and increased their power of endurance of hardship in the fighting. It brought the Help of God nearer in the form of victory.

The Muslims experienced again and again how their confidence was built up, in spite of their small numbers and poor equipment, by the inspiring example and Divine Teaching of the Prophet. How his prayer in difficult moments of stress and strain on the battlefield provided them with comfort, peace and encouragement and strengthened their will and determination to fight on no matter what the consequence! Muhammad effectively employed all the

possible forms of psychological preparation of his people for fighting. He inspired their souls and hearts with moral education of a very high order and employed a realistic form of training (i.e., ibadah) to train them in discipline, order, co-operation and sacrifice. Such training enabled people to endeavour to the best of their ability and power to achieve their objective without wishing for any glory or reward for themselves except the Pleasure of God. They were trained to defend and fight for the Way of God; therefore, they strove hard to raise the Name of God. As their goal was clear, right and true and their own end assured, they sacrificed all, even their lives, willingly and with pleasure, to achieve it. This was the miracle of the education and training of Muhammad, that the poor and humble men defeated huge armies of their enemies and completely destroyed their opposition to the Faith until the way of life prescribed by God was established in its entirety in the land of Arabia.

3

PREPARATION FOR WAR

Muhammad was very realistic, so he did not ignore preparations for war or slacken in his efforts. He achieved a wonderful balance between the spiritual and the material powers. He employed the former most ingeniously in building a very high morale in his men, unparalleled in human history, and, at the same time, took all possible steps for preparing his forces with the military equipment of his times. He did not leave anything to chance but made full preparations, using all the available resources. In fact, Islam neither advocates nor approves an attitude of despondency or depending on destiny (taqdir). It is a wrong application of tawwakul to practical problems of life. Tawwakkul signifies belief in the ultimate Power of God over all things; that nothing can happen without His Will, but it neither condones inactivity nor discourages action on the part of an individual. He must work hard to the best of his ability and power to achieve his objective and then trust God and leave the result in His Hands. Once a man asked the Prophet whether he should leave his camel grazing in the forest and rely on destiny. The Prophet replied, "Tie his leg and then leave it to destiny." This clearly points to the fact that man should do whatever is in his power and then trust God for the best.

In military matters, where it is a question of life and death for the community, the importance of human effort becomes

all the more necessary. The Qur'an refers to this need in these words, "And to encounter them, provide whatever force and trained horses you can afford, whereby you may strike terror into the enemies of God and your enemies as well and others besides them whom you do not know, but whom God Knows" (8: 60). This preparation is necessary not only to meet them with a better force but also to cast fear into their hearts, so that they may never raise the courage to attack the Muslims. It is therefore absolutely necessary that, "you should always keep in readiness the necessary military equipment and an organised standing army so that you may be able to take military action immediately without the least delay should the enemy attack you suddenly. These preparations are also essential not only to avoid confusion and haste in recruiting half-trained and ill-equipped men to face the enemy when attacked suddenly; but also to guard the frontiers against surprise attacks by your enemy. If such preparations are not made at the right time, the enemy may take you unawares and inflict irreparable damage on you before you can get ready for your defence." (11)

The Prophet laid great emphasis on military preparedness of the Muslims at all times. Uqba bin Amir said that he heard God's Messenger say when he was on the pulpit, "Prepare for them with as much strength as you can." And he repeatedly said, "Strength is shooting, strength is shooting, strength is shooting," He also said, "Let none of you be so careless as not to employ his arrows." Once he saw a shooting match and said, "Shoot, sons of Ishmael, for your ancestor was an archer." He also reported to have said, "If anyone knows how to shoot and gives it up he does not belong to us." And Abu Hurairah reported God's Messenger as saying, "If anyone reserves a horse in God's Way with faith in God and belief in

11. A.A.Maududi, *The Meaning of the Qur'an*, Vol. 1V.p.147

His Promise, its food, drink, dung and urine will be weighed in his scale on the Day of Resurrection." Uqba bin Amir reported that God's Messenger said, "God most high will cause three persons to enter Paradise for one arrow : the maker when he has a good motive in making it, the one who shoots, and the one who hands it; so shoot and ride, but your shooting is more appreciated by me than your riding ." He also said, " If anyone abandons archery after becoming an expert through distaste for it, it is a blessing he has abandoned " (Mishkat).

These verses of the Qur'an and Hadith of the Prophet point out the great significance of preparations for war and organisation of war efforts . In view of the importance of war efforts, it comes as no surprise that he took the necessary steps for the military strength and security of his people. He gathered strength from all the available sources at the time and ordered his men to demonstrate their military strength to their enemies in as many ways as possible so that they would never dare to attack them. He also ordered military training for his men in arms and archery and he himself issued instructions regarding the training of young men in the arts of war. He stressed the importance of training for better physical health and better use of weapons because it would not only make them better fighters militarily but would also make them more efficient by increasing their confidence psychologically and spiritually. He once said that God liked a strong believer more than a weak one.

The Prophet encouraged horseriding and horseracing in order to give training to the young men. He also encouraged them to practise archery and arms training. Abu Hurairah reported God's Messenger as saying, " Wagers are allowed only for shooting arrows or racing camels or horses." He did not like people abandoning archery or arms training after learning it and preferred them to continue practising and training in these

arts of war. He himself equipped his men for Battle of Badr and wore two coats of mail at the Battle of Uhud as a double protection (Mishkat). In the Battle of Hunain, even though he had a strong force of 12,000, he borrowed arms and armour from a non-believer named Safwan bin Umayya to further strengthen his defensive and striking power. (12) In the Battle of Ta'if he made use of catapults to break the siege. In short, he took every possible measure to acquire more arms and horses and to add to his power of weaponry at all times. In the Battle of Badr, the Muslims had only three horses; one horse for each 100 men. It was due to his efforts that this proportion increased to one horse for every three men. He acquired 10,000 horses for 30,000 men in only seven years. Likewise, his power of arms and weaponry increased manyfold during these years.

The Prophet further stressed the importance of preparation as a protective and defensive measure against the enemy's surprise attack. It was necessary, he emphasised, that Muslims must be in a state of preparedness against the enemy. Under no circumstance should the enemy find them unprepared. The Qur'an stresses this point in these words, " O believers, be always prepared for encounter, and advance in detachments or march in a body, as the occasion may require " (4:71). These instructions were issued after the Battle of Uhud, where the Muslims were surrounded by danger on all sides. They were commanded to be prepared for fighting with the enemy all the time and under no circumstances to be caught unprepared.

They were also commanded to take protective and defensive measures during fighting whenever they offered their prayers and should not give any chance to their enemies to find them unarmed or unprepared for fighting. This is referred to in the

12. *Ibn Ishaq*, p.567.

Qur'an in these words, " And when you, O Prophet, are among the Muslims and are going to lead them in prayer, let a party of them stand behind you, carrying their weapons with them. When they have made their prostrations, they should fall back and let another party of them, who have not yet offered prayer, say it with you, and they, too, should be on their guard and keep their weapons with them. For the disbelievers are always on the look-out for a chance to find you neglectful of your weapons and your baggage so that they may swoop down upon you with a surprise attack.... But you should take every precaution for yourselves " (4:102). These precautionary measures are suggested from the practical point of view to teach them that physical efforts are necessary for defence against enemy attack. The Prophet stressed the importance of these precautionary measures when he said, " Being stationed on the frontiers in God's Way for a day is better than the world and what is in it." He also said, " Everyone who dies will have fully completed his action except one who is on the frontier in God's Way, for his deeds will be made to go on increasing for him till the Day of Resurrection" (Mishkat).

This shows how Islam and the Prophet of Islam has emphasised the need to take necessary and effective measures and precautions to discourage the enemy from taking any military action against the Muslims. Precaution against possible enemy action is an important strategical military matter and is based on great wisdom and necessity. There must be practical methods to meet any emergency. It is also a warning against the possible designs of any potential enemy who may be looking for occasions to take advantage of any weakness in Muslim defence lines. When they see any relaxation or negligence on the part of the Muslims in their defene system, they may pounce as an eagle does on the defenceless and weak

pigeon. And such carelessness has often brought great loss and damage, sometimes irreparable, to the community. These verses of the Qur'an and Hadith of the Prophet emphasise the significance of military preparations and other such measures in the defence of a country.

There should never be any relaxation or negligence in such matters. In spite of Muhammad's insistence and special emphasis on the duty of the archers not to leave their posts under any circumstances, victory or defeat, in the Battle of Uhud, they left them and thereby changed the military situation against the Muslims. Likewise, in the Battle of Hunain, overconfidence and carelessness in advancing towards the enemy on the part of the vanguard of the Muslim army led to the rout of the whole army. If it had not been for the ingenuity and dominant personality of Muhammad, the Muslim army would have been completely defeated at Uhud and Hunain. These facts provide good reason and argument in support of making the maximum possible preparation of men and weaponry for war and gathering as much power and strength against the enemy as possible. Military strength is necessary for defence as well as to frighten the enemy and to prevent him from aggression against the Muslim state.

It was a fundamental principle of the Prophet to retain the utmost ability to move against any danger. This is the meaning of his saying, "The best of people is he who holds the reins of a horse for God's Sake. And the best livelihood is his who holds the reins of a horse in God's Way until he is killed or meets his death." It points to the necessity for the maximum ability of a people to move to meet the enemy at the mere indication of any possible movement of theirs and before actual attack occurs. Muhammad always took immediate steps to acquire the ability and strength to strike

the enemy before they organised themselves. He went on over two score expeditions and rarely did any of his enemies get the opportunity to defend themselves. In most cases, they left everything and ran for their lives or surrendered without fighting. In eleven major campaigns, his operations met with great success. In the first three battles, Badr, Uhud and Ahzab, owing to his very weak position, he adopted a defensive policy but still in two of the battles, he marched towards his enemy and met him outside the town, keeping both the geographical advantage and the initiative on his side. But in the campaign against the Makkans, and in four campaigns against the Jewish tribes of Banu Qainuqah, Bani Nazir, Banu Quraizah and Khaibar, he did not give them any chance to prepare. The Tabuk expedition also achieved similar results. At Hunain enemy offered resistance but was defeated and Ta'if was intentionally, or on Commandment from God, left unconquered but entered into Islam soon after. This was perhaps the wisdom of leaving it unconquered.

Muhammad was very quick to make adjustments in his war strategy necessitated by needs of time and place, or as demanded by the terrain, the geographical location, or by the quality or quantity of enemy weaponry. In the Battle of Badr, he changed his battle place on the advice of one of his companions who suggested a better place from the military point of view. In the Uhud battle he again accepted the advice of his young companions to fight outside Medinah. In the Ahzab battle he acted on the advice of Sulman Farsi in defending the town from behind the trench. He was always prepared to accept any suggestion of his companions which was considered to be better and more effective from a military point of view. His main objective was always to wield as much power and strength as he could against the enemy.

When he met the Quraish at Badr his military strength in men and material was very weak, only 313 men, ill-equipped with only 3 horses. But in one year at Uhud, he gathered 700 men, 100 of whom were wearing armour, and had a strong company of archers. Then at Ahzab, he was able to command a force of 3,000 men, who dug the trench in six days and turned Medinah into a castle with strong fortifications all round it. In a period of four years, with limited resources and opposition from within and without the town, he was able to raise his strength almost ten times, from 313 to 3,000, with strong archery and a large quantity of weapons and armour. This was entirely because Muhammad knew the importance of military preparation in war, so he spent all his resources and efforts in getting arms and weapons and in training his youth in the use of arms and archery.

In his Makkan campaign he commanded a formidable force of 10,000 men, many of them on horses and fully armed. He had made great preparation for this campaign because of the central position of Makkah in the peninsula of Arabia. When he marched on Hunain, his force had increased to 12,000 fully armed men, and with the same force he advanced towards Ta'if with heavy equipment including catapults. When he intended to march on Tabuk, he commanded all his companions to make full preparation because the journey was hard and difficult and the enemy strong and powerful. Then he set out on this campaign with 30,000 men, 10,000 on horses and all fully armed. Though his men were not superior to the Romans in arms and weapons, they were superior to them in the use of arms and in their morale; and the war strategy and tactical manoeuvring of Muhammad was far better than that of the Romans.

It was as a result of Muhammad's hard work in preparation of his men that within a period of 8 years they became the most powerful striking force in that region and their reputation as formidable fighters spread even beyond the borders of Arabia. In the first four years, he strengthened his defence system and took urgent and necessary measures to protect his town and his people against the aggression of the unbelievers and the subversive and treacherous activities of the hypocrites and the Jews of Medinah. In the last four years of his life he made extensive preparations for the training of his men in the use of arms and weapons, adding to his arms and weaponry to make it a strong striking force so that the enemy should never be able to attack the Islamic state.

4

SOCIAL RELATIONSHIPS AND HUMAN PSYCHOLOGY

This is another field in which Muhammad far excelled other military leaders. He had this natural ability and gift to inspire confidence in other people and win their hearts with love, affection and by his attractive personality. The Qur'an mentions his great quality which endeared him to his people in these words, " O Messenger, it is a great Mercy of God that you are very gentle and compassionate with them; for, had you been harsh and hard-hearted, they would all have broken away from you. So pardon them and ask for God's Forgiveness for them " (3:159). The Prophet treated people with kindness and consideration, especially those in distress and hardship. These noble qualities made him very successful as a military commander. He looked after the interests of his men who were away from their families fighting the enemy with him. He talked to them individually and tried to know their personal problems and to share in their griefs and joys. There was no bridge between him and his men, who could see him whenever they wanted to do so without any fear or hesitation. There was no official protocol and he was available to them all the time.

This close contact of the people with their leader helped to solve many social problems which could ordinarily disturb military discipline in the army. Many social problems that could arise in similar military operations never arose in his

army because of his affectionate and cordial relationship with each and every member of his force. He even shared in their emotional and matrimonial problems. This is shown by an incident which took place while returning from one of the expeditions. According to Jabir, " When we were near Medinah on our return from an expedition in which we had accompanied the Prophet, I told him that I had recently married. he asked, " Have you married ?" And when I told him that I had, he asked me whether I had married a virgin or a widow. On my telling him that it was a widow, he said, ' Why did you not marry a virgin with whom you could sport and who could sport with you ?'"(2)

Then he often encouraged them to strive hard against the enemy and assured them that if they were wounded it would not hurt them and if they were killed they would go to Paradise. Jabir reported that a man said to the Prophet at the Battle of Uhud, " Tell me, Where shall I be if I am killed ?" When he replied that he would be in Paradise, he threw away some dates in his hand and fought bravely till he was killed.(3) And Abu Hurairah reported God's Messenger as saying, " The martyr experiences no more pain in being killed than one of you experiences from a sting." (2) Thus Muhammad was successfully able to solve the psychological and personal problems of his men and at the same time keep their morale very high.

The campaign of Tabuk was hard and difficult because of heat and long distance but he kept up their spirits with his personal example and by personally attending to their emotional and material needs. It was the biggest military force in the history of Arabia and was composed of diverse elements varying in

2. *Mishkat*, vol.I. English translation.

3. *Mishkat*, vol.II.

character, habits and tribal customs, but his leadership completely dominated all these factors and dealt with them with wisdom and compassion. He very successfully led the campaign with thousands of people of different natures in a difficult situation for achieving a common military objective without facing any social or psychological problems. He fully understood the psychological, emotional, and physical problems of his men and solved them most amicably by developing a close relationship with them. He mixed with them, talked to them and listened to their human problems and suggested simple human solutions. This personal and social relationship with his men enabled him not only truly to understand their problems but also to find a realistic and suitable solution to them. It was his close relationship with his men and his very loving and affectionate personality that helped him in successfully controlling human behaviour under great pressures of war as well as in other hardships. There was never any case of panic on psychological or emotional grounds in his military campaigns. Due to military error in the Battle of Uhud and to over-confidence, at Hunain some, for a moment did panic and ran away from the battlefield but he controlled the situation miraculously without wasting any time and his companions rallied round him and reversed the battle situation. It bears witness to his great leadership that he immediately reorganised his fleeing men and launched a counter-offensive to gain advantage over the enemy.

He was also a past master in settling disputes between his people. Obviously, when so many thousands of men from various walks of life gathered together under one command there were bound to be disputes, but he did not let them spread and settled them quickly. Once a very serious dispute arose which could have permanently shattered the unity of Medinah. It was magnified by Abdullah bin Abayy, leader of the hypocrites, on the first expedition against Banu Mustaliq.

It so happened that two men, one an ally of Banu Khazraj and the other a servant of Umar, came to fetch water and pushed one another away from the water and began fighting. There, the ally of Khazraj called out in the pre-Islamic tradition, "O men of Khazraj," and the servant of Umar called out, "O men of Muhajirun." When Abdullah bin Abayy heard this, he was very enraged and said to his companions, "Have they actually done this? They dispute our priority, they outnumber us in our own country, and nothing so fits the vagabonds of Quraish as the ancient saying, 'feed a dog and it will devour you.' By God, when we return to Medinah the stronger will drive out the weaker." Then he went to those of his people who were there and said, "This is what you have done to yourselves. You have let them occupy your country, and you have divided your property among them. Had you but kept your property from them they would have gone elsewhere."

This incident could have started fighting between the Ansar and the Muhajirun and wrecked their unity but for the intervention of the Prophet, who handled the delicate situation very skilfully and quieted both sides. Then Muhammad marched "with the men all that day till nightfall, and through the night until morning and during the following day until the sun distressed them. Then he halted, and as they touched the ground they fell asleep. It was a very intelligent move on his part to distract their minds from the incident of the previous day." (4)

There was another incident, though of a different nature, which took place at the victory of Hunain. Muhammad gave huge spoils of war to new converts of Makkah, especially to their chiefs, to win over their hearts and to strengthen their

4. Ibn Ishaq. pp. 490-97.

faith in Islam. When the Messenger had distributed these gifts to the Quraish and the Bedouin tribes, and the Ansar got nothing, one tribe of Ansar took the matter to heart and talked a great deal about it. One man said, "Muhammad, I have seen what you have done today." "Well, and what do you think?" he answered. He said, "I don't think you have been just." Another said, "By God, the Prophet has met his own people." Sa'd bin Ubadah went to the Messenger and told him what had happened. He asked, "Where do you stand in this matter, Sa'd?" He said, "I stand with my people." Thereupon the Prophet asked him to gather his people, and when they had all come there, he delivered a remarkable address. After praising God and counting the blessings of Islam, he said, "Are you disturbed in mind because of the good things of this life by which I win over a people so that they become Muslims, while I entrust you to Islam? Are you not satisfied that men should take away flocks and herds while you take back with you the Messenger of God? . . . The people wept until the tears ran down their beards as they said, "We are satisfied with the Messenger of God as our lot and portion." (4)

Thus Muhammad dealt with social problems and other serious military situations that arose from time to time very wisely and successfully and did not let them grow so as to endanger the common objective. He assessed human psychology and capacity to bear different pressures under certain situations and accordingly solved each of those problems by his intelligent handling of them. He showed great ingenuity and common sense in the solution of human problems and human relationships on the battlefield.

5

PREPARATION OF LEADERS

It was also necessary to prepare young leaders for the future army of Islam. The Prophet was fully aware of this important need of the army and took the necessary steps to provide opportunities to young men to get training in leadership in conditions of war. He sent small expeditions consisting of from 15 to 50 men, from 50 to 300 and upwards to 1500 men to various parts of the country. First he sent smaller expeditions and gradually he increased the strength, thus giving his men experience and training in leadership by going on from smaller expeditions to bigger ones. The expeditions whose main job was to gather information were small, ranging from 1 to 15 men, such as the Sariyah of Abdullah bin Jahsh to Nakhlah in the 2nd year of the Hijrah; the expeditions which were assigned limited military action along with fact-finding missions were comparatively bigger, ranging from 20 to 70 men, like the sariyah of Hamza to the sea-shore and under Ubadah bin-Harith against Batn Rabigh in the first year of the Hijrah; and the expeditions which were expected to organise attack, but of a limited nature, on enemy lines were higher, ranging from 150 to 300 men, like the sariyah of Abu Salamah Ibn Al-Asad against Qatan and Ali against Fadak in the third and sixth years of the Hijrah respectively. The sariyah of Ukkashah Al-Asadi against Al-Ghamr in the sixth year of the Hijrah was of the same nature. The strength of these commands increased with the

nature of their military action, a smaller force for smaller expeditions and a bigger force when they were expected to launch a bigger military operation as with Zaid Ibn Harithah against Hisma in the seventh year of the Hijrah with a force of 500 men, and against Al-Ghassani at Mutah in the eighth year of the Hijrah with 3,000 men. In the last year of his life, Muhammad gave command of 30,000 men to Usamah bin Zaid against the Byzantians, but he died before the expedition set out on its mission.

It is obvious from these expeditions that he trained his young men for military commands thoroughly and very scientifically. They were given instructions by the Prophet as to how to treat men under their command. He always advised them to be kind, compassionate and generous in their treatment of their men. They were instructed to be very cautious when advancing towards their enemy, and always to send spies and scouts ahead of them to gather the necessary information about their movements and strength.

In the first three battles, those of Badr, Uhud and Ahzab, while he held the central command, he had delegated sectional commands to various leaders. In the Battle of Badr, he assigned seven flags, the flag of the Muhajirun was given to Musaib Ibn Umair, that of Al-Khazraj to Hubab Ibn al-Mundhir and that of Aws to Sa'd Ibn Muadh. In the Battle of Uhud, he had three flags, the flag of Al-Aws went to Usaid Ibn Hudair, that of Khajraj to Al-Hubab Ibn al-Mundhir and that of the Muhajirun to Ali. And he appointed Muhammad Ibn Maslamah as head of fifty archers. And in the Battle of Ahzab, many sector commanders were created under the central command of the Prophet. On the victory day, each tribe carried its flag under the command of its own leader and the whole army was divided into four main divisions which were ordered to enter Makkah from different sides.

Khalid bin Walid was in command of the right wing with Aslam, Sulaim, Ghifar, Muzaina, Juhaina and other Arab tribes. Al-Zubair commanded the left wing, sa'd bin Ubadah commanded the Ansar and Ubaidah Ibn Jarrah commanded the Muhajirun. And the central overall command was with the Prophet.

Likewise, in Hunain, Ta'if, Tabuk and other campaigns of the Prophet, sectional leaders were appointed to work under the direction of the central command, thus giving them training in commanding their forces as well as the opportunity to develop a spirit of co-operation under the joint command. At the time of general battle, the Prophet directed all operations in all stages of the battle while his section commanders obeyed and executed his orders without delay. In 28 campaigns he held the central command and his section commanders carried out his instructions while other 51 campaigns were independently led by his companions, ranging from a small force of five under the command of Muhammad bin Maslamah Al-Ansar to one of 30,000 men under Usama bin Said against the Byzantians in the tenth year of the Hijrah.

Thus Muhammad trained his leaders gradually, first, under his central command in 28 campaigns wherein he gave them lessons through his personal example on war strategy, tactics, battle formation and psychological warfare. He trained them how to organise an offensive and keep the strategical initiative on their side; to take decisions through the consultative process; to execute military operations with the utmost urgency, secrecy, speed and mobility; to surprise the enemy with sudden attack; and to accomplish a mission successfully with the minimum loss of life but at the same time maintaining security at top level. Second, he trained them by assigning them direct command of big and small

operations. This gave them direct experience of command posts and of strategic geography which was, in fact, a practical training in the study and formation of geographical plans, campaign plans and operational plans. It was training in the strategical study of the battlefield where they were to face their enemy in various situations.

They had the opportunity to experience different battle situations with the Prophet. They fought in battle formation in the valley of Badr and with a strategic defence line supported by the strength of the archery at Uhud. They also had the experience of defending behind the trenches in the Battle of Ahzab and of attacking when the enemy had withdrawn into their protective fortress as at Ta'if and in the battles against the Jews of Banu Qaynuqah, B. Nadhir, B. Quraizah and of Khaibar. They had experience of the offensive in many expeditions and of counter-offensive at Hunain. They also led surprise attacks in the three major campaigns of Makkah, Khaibar and Tabuk with the Prophet and in many small expeditions under the command of his illustrious companions. The details of their expeditions with the Prophet (ghazwah) and under the command of his companions (Sariyah) are given below:

Year of Hijrah	Ghazwah	Sariyah
1	0	3
2	8	4
3	4	2
4	2	3
5	4	1
6	3	11
7	3	11
8	3	10
9	1	6

This chart of expeditions under the central command of the Prophet and under the command of his companions shows how the command was gradually transferred to the companions. In the early years of war up to the fifth year of the Hijrah, the majority of the expeditions were conducted under the command of the Prophet when the companions needed his guidance all the time. But gradually, after that year, when the authority of the Islamic state had almost become established in the Arabian peninsula and the Prophet wanted his companions to take over the command, the number of expeditions under independent command increased to 11, almost four times that of those under the command of the Prophet. This increased strength of expeditions with independent command was maintained right up to the last year. In the 8th year of the Hijrah, the Prophet led only one campaign, whereas six campaigns were organised under the command of his companions. In fact, he actually appointed Zaid bin Harithah as permanent commander for the big battle of Mutah when he led a force of 3,000 against Al-Ghassani in the 8th year of the Hijrah. The appointment of a permanent command post was confirmed in the 11th year of the Hijrah when he appointed Usamah bin Zaid commander over 30,000 men for the campaign of Al-Rum, which he did not live to see. Thus he prepared the Muslim army and its commanders in his lifetime and gave them sufficient training on and off the battlefield to equip them with the necessary military knowledge and expertise to enable them efficiently and effectively to meet the potential danger to their faith and the Islamic state.

SECTION FOUR

STRATEGIC GEOGRAPHY
AND PATROLLING SYSTEM

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ وَاجَذُرْ كُنْ فَانْفَرُوا ثُمَّ اِنْفِرُوا جَمِيعًا

O You who believe ! Take precaution, then
advance in groups, or advance all together.
(Qur'an:4:71).

1

STRATEGIC GEOGRAPHY

It is said that strategic geography is a bridge to the geography of war plans, campaign plans and operational plans. There is no denying the fact that it is the knowledge and study of strategic geography that enables the formulation and implementation of realistic war plans. And even a cursory study of the five elements of strategy stated by Clausewitz will reveal that strategic geography is related most closely to the geometry of operations, the environment of the region of operations, and the sources and means of support. Thus strategic geography is, in fact, a geography of plans. The commander must, therefore, be realistic and able to predict the impact of the military activities in the light of the study of the strategic geography of any region. It should also provide an element of motivation by which to formulate and develop the dynamic areas of geography for possible military operations, and also an opportunity to study and assess the possible impact of environmental factors upon the efficiency, effectiveness and cost of military operations.

It may here be stressed that the principles of war in regard to their basic objectives are more or less always the same and are decided by the efficient use of these factors. First, the geographical region for both strategy and tactics; second the character and mental attitude and development of the people compared with their enemy; and third, the difference in

their arms and equipment. The last, however, becomes useful and effective only through organization and good leadership. There is absolutely no doubt that the genius of a commander can overcome many of the difficulties and shortcomings of men, material, arms and equipment, etc. The numerical strength of men and material is of such a nature that no one can really depend upon it. Good and dynamic leadership can often achieve victories against a far superior force in numbers and equipment merely by skill, organisation and better and efficient employment of the resources available. "How many times has a little force overcome a mighty force by God's permission?" (2:249).

RECONNAISSANCE

Reconnaissance means finding out information about the enemy's forces, material and weaponry, and their movements, plans and designs. This is necessary in order to know how, where and when to launch military operations against him.

It involves sending out small patrols and armed or unarmed forces into the region where the enemy is supposed to be moving with instructions about their objective or objectives. The reconnoitring patrols are sent only to gather the necessary information about the enemy and have, therefore, strict orders not to engage themselves in any way with the enemy. If, however, it is an armed patrol and is sent to guard the frontiers of the state or watch the enemy movements or check hostile action of a specific nature, etc., when it is necessary and unavoidable, it may engage in combat without involving itself in full-scale war. This action depends upon the nature of its mission. Usually, the patrols are required to obtain specific information about the enemy, without fighting, as quickly and as economically as possible and without the enemy knowing it. Their action should under no circumstances precipitate war or

any hostile action from the enemy.

When the information is obtained, then it is the job of the intelligence to deduce practical results from it for strategic purposes. Analysis of the data provides the necessary information, which may be of great strategic value : " And if any news, whether of safety or fear, comes to them, they noise it abroad, whereas if they had referred it to the Messenger and those who are in authority, those who are able to think out the matter would have known (the truth)" (4:83). That is why it is necessary to have a regular system of patrolling or reconnoitring to get information about enemy plans and activity indicating their preparation, design ability and power to wage war immediately or in the near future.

THE SYSTEM OF PATROLLING

Muhammad and his companions were forced to leave their homes, their relatives and, therefore, their properties, and above all, the Ka'ba, and migrate to Medinah. But even there they were not allowed to live in peace. The Makkhan chiefs sent a message to Abdullah bin Abayy that he had given refuge to their criminal. He should kill him or they would attack Medinah and destroy him along with Muhammad. Small parties of the Quraish often moved around and sometimes very close to Medinah. Due to the hostile activities of the Quraish, Muhammad did not sleep at night and his companions slept in arms. It was, therefore, absolutely necessary for the security and safety of their lives and homes that some kind of arrangement should be devised to meet the aggressive designs of the enemies with wisdom, efficiency and strength.

ORGANISATION OF PATROLS

Medinah was now practically a small Islamic state and

Muhammad was its first leader and ruler, but it was surrounded by enemies who wanted to destroy it before it could gain any strength and establish its authority in the land. Muhammad, therefore, organised a system of patrols to keep him informed of the enemy position, their movements, their plans and designs and their strength in arms, materials, provisions, etc. He sent reconnoitring patrols of various strengths ranging from 15 to 30 and fighting patrols ranging from 50 to 500 to surrounding areas of Medinah and Makkah and other parts of Arabia.

A. RECONNOITRING PATROLS

These patrols were smaller in size and their main objectives were to collect as much information as they possibly could about the enemy forces without engaging in fighting with them. They were given strict instructions not to engage in warfare with the enemy forces for it would reveal their presence and make the enemy vigilant; and secrecy would not be maintained. Besides, they were too small to achieve anything by engaging in fighting. Their main aims were:

1. To collect information about the movements of enemy forces and find out their plans and designs.
2. To estimate the strength of the enemy force in men and material. It was necessary for purposes of defence to know the exact numerical strength of the enemy fighting force and their strength of arms and weaponry so that the Muslims would be fully prepared to meet them with confidence.
3. To study the geography and terrain of the surrounding areas from the military viewpoint: the points of accessibility for tactical advantage in manoeuvring and deploying; the possible areas of cover or concealment; the range of contact with the enemy and the possibility of ambush.
4. To find possible sources of water supply, i.e., wells or springs in the surrounding areas.

5. To look for availability of local supplies for the fighting men.
6. To assess the attitude of the local population towards this struggle between the Quraish and the Muslims of Medinah.

B. FIGHTING PATROLS

These patrols were bigger in size than the reconnoitring patrols and had different objectives to achieve. They had also instructions to engage in combat with the enemy forces when necessary to the attainment of their objective. Sometimes the nature of their objectives not only required them to engage in fighting but made it necessary for them. The main aims of these patrols were as follows:

1. To watch and guard the border regions of the state against enemy incursions.
2. To impress upon the enemies of the state that there was an established Government in Medinah which was fully prepared to defend its authority within its boundaries and would not tolerate any infringement of its laws. And that it was capable of maintaining peace and order within its territory and ready to defend its borders from any hostile forces.
3. To warn its enemies, especially the Quraish of Makkah, that their economic life-line was now at the mercy of the Muslims of Medinah, who could block their trade routes at any time they wished. This was meant to force the Quraish to stop their hostile activities against the Muslims and make peace with them, for the latter had neither done any wrong to the former nor taken any aggressive or hostile measures against them. If there was any real grievance, it was the Muslims who had been unjustly treated having been forced to leave their homes and properties in Makkah and to migrate to Medinah.
4. To block the sources of the enemy supply line and engage them in fighting before they were properly organised and prepared for war.

5. To acquaint themselves with the surrounding region and the nature of its geography and terrain so that during times of war they might not have any difficulty in organising their military operations and battle tactics.
6. To give them an opportunity to test the strength of the enemy and have practical experience of organising military operations against them before the actual war. This also provided them with an opportunity to work under one command as an organised military force with strict discipline and observance of military codes of conduct. It was in fact real practice in combat under war discipline and war conditions in the valleys and hills of Medinah and surroundings areas of Makkah with limited food, water and other materials.
7. Their functions also included : to punish tribes who had helped the enemy or opposed the Muslims; to punish the leaders who incited people against Muslims, and intrigued and obstructed their work, to demonstrate the power and strength of the Muslims and to impress the enemy.

It may here be mentioned that Muhammad had known the valleys and plains of Medinah during his trading visits to Syria in his youth. He was also well aware of the Eastern regions of Arabia which he had seen during his visits to Basra. He knew the terrain of all these regions and was therefore fully aware of their geographical and military significance. He had himself travelled with the caravans of the Quraish through these hilly and difficult tracts of land and had known these routes and their commercial importance for the Makkans. Therefore it was no problems for him, in the light of his past experience, to organise his patrolling system. He had full knowledge of the trade routes and their commercial importance for these people, and also a genuine motive and the ability and means to organise a complete economic blockade. This opportunity was particularly exploited by Muhammad in harassing their caravans and creating fear in their minds but not fully utilized

to block their commercial routes in order to squeeze their economic life-line. In fact, Muhammad never intended to do this; he simply wanted to create fear in the Makkhan people of this possibility so that they would stop their hostile activities and let the Muslims live and practise their faith in peace.

In this difficult situation, surrounded by enemies from inside and outside, he organised his men under a rigorous and strict discipline of daily prayer and fasting and trained them to be like fast-moving machines capable of meeting any situation with extreme promptness, vigour and competence. They were fully trained to obey the commands of their leaders and to work under the direction of a central command. They were given ample practice of formation, discipline and obedience to the command of their leader in the practice of the daily prayer. And fasting gave them practice in patience, perseverance and endurance. Thus prayer and fasting helped to develop a sense of duty, responsibility and obedience to a central command among the soldiers of Islam. This was enough training to make them soldiers who were always ready and prepared to sacrifice everything for the cause of Islam.

Both types of patrolling system helped to establish a strong system of communication which kept Muhammad informed of all events happening to the surrounding tribes and border areas of Medinah. He also organised system of observation posts, whenever needed, for the defence of the city of Medinah. Training was also given to the Muslim soldiers in military terms terms, secret signs and code words.

ORGANISATION OF PATROLS BEFORE THE BATTLE OF BADR

In view of the increasingly hostile activities of the Quraish after migration to Medinah, Muhammad, in consultation with

his companions, decided to organise regular patrols in and around the frontiers of the Islamic state : these patrols are called sarayah (singular sariyah) or ghazawat (singular ghazwah). When Muhammad himself accompanied any patrol it was called a ghazwah and when headed by someone else it was called a sariyah.

The following patrols (sarayah) were sent out by Muhammad before the Battle of Badr.

1. SEA-SHORE SARIYAH

A patrol consisting of 30 men under the leadership of Hamza bin Abdul Muttalib was sent to the sea-shore to collect information about the movements of the Quraish in that region. They met a party of the Quraish under the leadership of Abu Jahl, who returned to Makkah when he found that the Muslims were vigilant. There was no fighting, for Majdi bin Amr al-Juhani, who had friendly relations with both, intervened between them. (1)

2. SARIYAH RABEY

A company of sixty men under the command of Rabey Ubaidah bin Harith was sent to keep an eye on the activities of the Quraish in the surrounding areas of Medinah. It went into the region of Hijaz as far as Saniat al-Murrah and returned. It noticed the presence of a company of the Quraish under the command of Ikramah bin Abu Jahl. The first arrow was shot by Sa'd bin Abu Waqqas in this campaign but there was no further fighting.

1. A Guillaume, English translation of *Ibn Ishaq's Rasul Allah*. pp.281-327.

3. SARIYAH AL-KHARRAR

Muhammad sent out another party of eight Muslims, under the leadership of Sa'd bin Abu Waqqas, for the same purpose. It went into the Hijaz area as far as al-kharrar but returned without engaging the enemy. They travelled during the night and rested in hiding during the day.

In these sariyah only Muhajirin took part and no others accompanied them.

4. SARIYAH NAKHLA

This sariyah was organised in the second year of the Hijrah. Abdullah bin Jahsh was sent by Muhammad with twelve men and was given a letter which he was ordered not to open until he had travelled for two days. He opened the letter after two days and found that he was instructed to collect certain information without fighting. He was also ordered in it not to put pressure on any of his companions to accompany him in this mission. The letter said, "When you have read this letter of mine, proceed until you reach Nakhla between Makkah and Ta'if. Lie in wait there for the Quraish and find out for us what they are doing. After reading the letter, he said, "To hear is to obey," He told his companions about the order of the Prophet and went on his way, as did all his companions, not one of them falling back. He proceeded as far as a mine called Bahsan above Al-Furu in the area of the Hijaz. There a caravan of the Quraish passed by them. They attacked it against the specific orders of the Holy Prophet, killed Amr bin Al-Hadrami and took two prisoners, the others escaped.(1)

When they came to the Holy Prophet, he said, "I did not order you to fight in the sacred month," and he refused to take anything from them. The prisoners were released and

blood-money for the killed was offered to the relatives of the deceased. It was an error of judgement on the part of Abdullah for he thought it was the last day of the month of Rajab. However, even then, they had been ordered not to engage in fighting.

When the Holy Prophet advanced towards Badr, he sent two scouts ahead of him to find out about the movements of the Quraish. They informed him that that the Quraish army had reached the other end of the valley of Badr. Muhammad stopped at the place where he heard this news.

PATROLS (GHAZAWAT)

The following expeditions were organised under the leadership of the Holy Prophet:

1. Ghazwah Al-Abwa or Wadden: Muhammad went out with a force of seventy men on the 12th of Rajab in the second year of the Hijrah. When he reached Waddan, he did not meet any enemy force but made a peace agreement with Banu Damrah for mutual help, cooperation and security. They promised to remain neutral between the Quraish and the Muslims. It was agreed that the Prophet would not bring his forces against them and they would not assist his enemies. A document was written containing these conditions. Then he returned to Medinah without meeting any enemy forces.(1)

2. Ghazwah Buwat: Then Muhammad went out with a force of 200 men in the month of Rabi ul-Awwal in search of raiding parties of the Quraish but did not meet any. He advanced as far as Buwat in the vicinity of Radwa, stayed there for some time and came back without fighting.

3. Ghazwah Zul Al-Ushairah: He went out with 150 companions and halted in the valley of Datul-Sa'q and then proceeded to the valley of Ushairah. He stayed there for some days, made a treaty of friendship with Banu Mudlij and their allies Banu Damrah and then returned to Medinah. This expedition was organised to intercept the caravan of the Quraish which was going to Syria, but it had passed a few days earlier. (2)

4. Ghazwah Safawan or Badr Ula: A few days after his return from Zul Ushairah, Kurz bin Jabir Al-Fihri raided the postures of Medinah and took some camels with him. Muhammad, accompanied by seventy companions, went out in search of him but he escaped. He advanced up to a valley called Safawan in the neighbourhood of Badr and came back to Medinah without meeting the enemy. (1)

All the expeditions of the Holy Prophet were undertaken in the second year of the Hijrah.

PATROLLING FROM BADR TO UHUD

The Quraish had suffered humiliating defeat and lost many of their famous leaders in the Battle of Badr but, instead of disheartening them and weakening their spirits, it had further infuriated them and strengthened their will and determination to avenge the defeat. They began making preparations with greater vigour and zeal for another encounter with Muhammad and his companions. Abu Sufyan had sworn that he would not perform an ablution or take a bath until he had taken revenge on Muhammad.

The Holy Prophet was fully aware of this. Therefore, he neither relaxed his vigilance and precautions against a surprise invasion into Muslim territory nor slowed down or

stopped his preparations and patrolling system. He continued sending his reconnoitring and fighting patrols to keep an eye on the movements of the enemy and to guard the frontiers of the Islamic state.

5. Sariyah Ghalib bin Abdullah Laisi: Ghalib bin Abdullah Laisi himself organised a small force when he heard that the tribes of Bani Salaim and Bani Ghatafan were gathering to attack Medinah. There were some clashes and the enemy lost a few men and then fled. This expedition was organised as a follow-up to Ghazwah Al-Kudr, when the enemy had escaped without fighting but again gathered to raid Medinah.

6. Sariyah Al-Qaradha: Zaid bin Haritha was sent with a force of a hundred men to watch the trade route of the Quraish. He captured Furat bin Hayyan, the leader of the caravan, and his commercial goods, but he later on embraced Islam.

GHAZAWAT

5. Ghazwah Al-Kudr: As reports came of the gathering of the tribes of Bani Sulaim and Bani Ghatafan with intent to attack Medinah, Muhammad proceeded with a force of two hundred men to stop them. When he reached their watering place, called al-Kudr, he found the place empty, for the enemy had fled on hearing of the arrival of the Muslim force.

6. Ghazwah Al-Sawiq: A couple of months after the Battle of Badr, Abu Sufyan, accompanied by two hundred men, came into the outlaying districts of Medinah and tried to attack the Islamic capital in conspiracy with Sallam bin

2. Ibn Sa'd's *Kitab Al-Tabqat Al-Kabir*, English translation by S. Moinul Haq, pp. 7-165.

Mishkam, but he was unsuccessful. However, he burnt some palm trees at Al-Uraid and killed one of the Ansar and his workmate. Muhammad went out in pursuit with two hundred men as far as Qurqarat ul-Kudri but he had escaped. When the enemy was fleeing they threw away some of their bags of flour (al-sawiq) to lighten their burden. The Muslims took these bags and because of this the ghazwah was called Al-Sawiq.

7. **Ghazwah Zul-Amarr against Ghatafan:** It was the first month of the third year of the Hijrah when news came of the gathering of the tribes of Banu Thalabah and Banu Muharib (of Banu Ghatafan) to attack Medinah. The Holy Prophet marched with a company of 450 men. The enemy fled before they met. He stayed in Nejd and made some peace treaties with local tribes regarding the blocking of the commercial routes of the Quraish.

8. **Ghazwah Buhran (or Al-Furu) Against Banu Salaim:** A report came that a strong force of the tribesmen of Banu Sulaim from Buhran was advancing on Medinah. Muhammad advanced towards Hijaz with a force of three hundred men and went as far as Buhran, a mine in the area of Hijaz, but the tribesmen fled in panic and he returned to Medinah without fighting.

In all there were eight Ghazawat and six Sarayah before the Battle of Uhud. Ghazawat were sent mainly to keep an eye on the movements of the Quraish or to stop their hostile activities in the surrounding areas of Medinah. The sarayah were sent to gain information about the enemy. The strength of Ghazawat was between 70 and 450 men while that of the sarayah was between 2 and 100. All these expeditions returned without fighting except one sariyah Nakhla in which one enemy was killed.

2

PATROLS FROM UHUD TO HUDAIBIYAH

Though Muslims suffered great setbacks and heavy casualties in the Battle of Uhud and were very grieved and disheartened, their spirits were not low nor were their will and determination to fight to the last for the success of their faith and mission weakened. However, the temporary setback created a host of troubles and hardships for the newly created state of Medinah and its leader Muhammad. It gave a severe blow to their military and political reputation and many of the surrounding tribes who were either friendly or neutral in the war between the Muslims and the Quraish now became actively hostile to them. Some went over to the Quraish and became their active allies while many others became their spies and posed a real threat to the security and defence of the centre of the Islamic state.

Some tribes had been suppressed merely by the strength and victory of the Muslims at the Battle of Badr, but partial defeat and heavy casualties in the Battle of Uhud changed the entire situation. They did not fear the Muslims any more and began revolting against their authority. Most of the expeditions and fighting patrols after the Battle of Uhud were organised either to check hostile activities in the neighbouring areas of Medinah or to suppress revolts or advances towards the capital or to keep informed of unfriendly activities and conspiracies against the Islamic

state. Some of the tribes cunningly requested the Holy Prophet to send some teachers of the Qur'an for their education because their people had already joined the faith of Islam. When the Prophet sent Muslim Qaris and Hafiz to these tribes they were mercilessly murdered and butchered by these tribesmen. On a request from Adal and Qara, the Prophet sent eight learned companions, including Khubaib, with one such deputation. They were all killed, one by one. Khubaib was sold to the Quraish, who monstrously butchered him. Then Abu Bara Amir bin Malik came to the Prophet and said, "If you were to send some of your companions to the people of Najd and they invited them to your faith, I have good hopes that they would give you a favourable answer." The Prophet expressed his fear and anxiety for their safety, but Abu Bara replied that he would go surety for them so let him send them and invite men to his religion. (1) So the Prophet sent Al-Mundhir bin Amr and seventy companions with a letter to Amir bin Tufail for this purpose. All were killed except Ka'ib bin Zaid who was left wounded among the slain and Umro bin Umayya who was set free by Amir because of his vow to free one slave. Such incidents greatly disturbed Muslims and the Prophet never felt so sad as he felt at the merciless killing of these Muslims. There were often rumours of enemy raids on Medinah and Muslims could not sleep in peace at night. Most of the Muslims slept with their arms at night and constant vigilance was kept to guard against a surprise attack by the enemy.

These incident had tremendously lowered Muslim prestige and damaged the authority of the Islamic state from both military and political points of view. This had not only encouraged the surrounding tribes to revolt against the authority of the Prophet but had also provided a special stimulus to the Jewish tribes of Medinah to disregard their agreements for mutual security and the defence of Medinah and indulge in various

kinds of treacherous conspiracies with the Quraish and other Arab tribes against Muhammad and his companions. In view of these unfavourable developments after the Battle of Uhud, Muhammad had to take special precautions for the defence of Medinah. He therefore appointed special night guards and often himself went reconnoitring in the surrounding hills of Medinah. Once a rumour spread at night that the enemy was approaching to attack Medinah. When people in fear and terror came out of their homes, they found Muhammad coming on his horse from the hills. He told them there was no enemy and no danger of any kind, and then people went back to their homes.

To meet the challenge, Muhammad made special arrangements for the organisation of expeditions and patrols, first, to keep himself informed of developments within and without the city; second, to provide a first-line of defence against any sudden attack from outside or treachery from within the city by the Jewish tribes; third, to impress upon the neighbouring population that the Islamic state was fully capable of maintaining peace and order in its territory; fourth, to recapture and regain the lost power and authority of the Islamic state; and finally, to boost the morale of the Muslims and to strengthen their will and determination to fight on until the final victory was won against the forces of ignorance and evil.

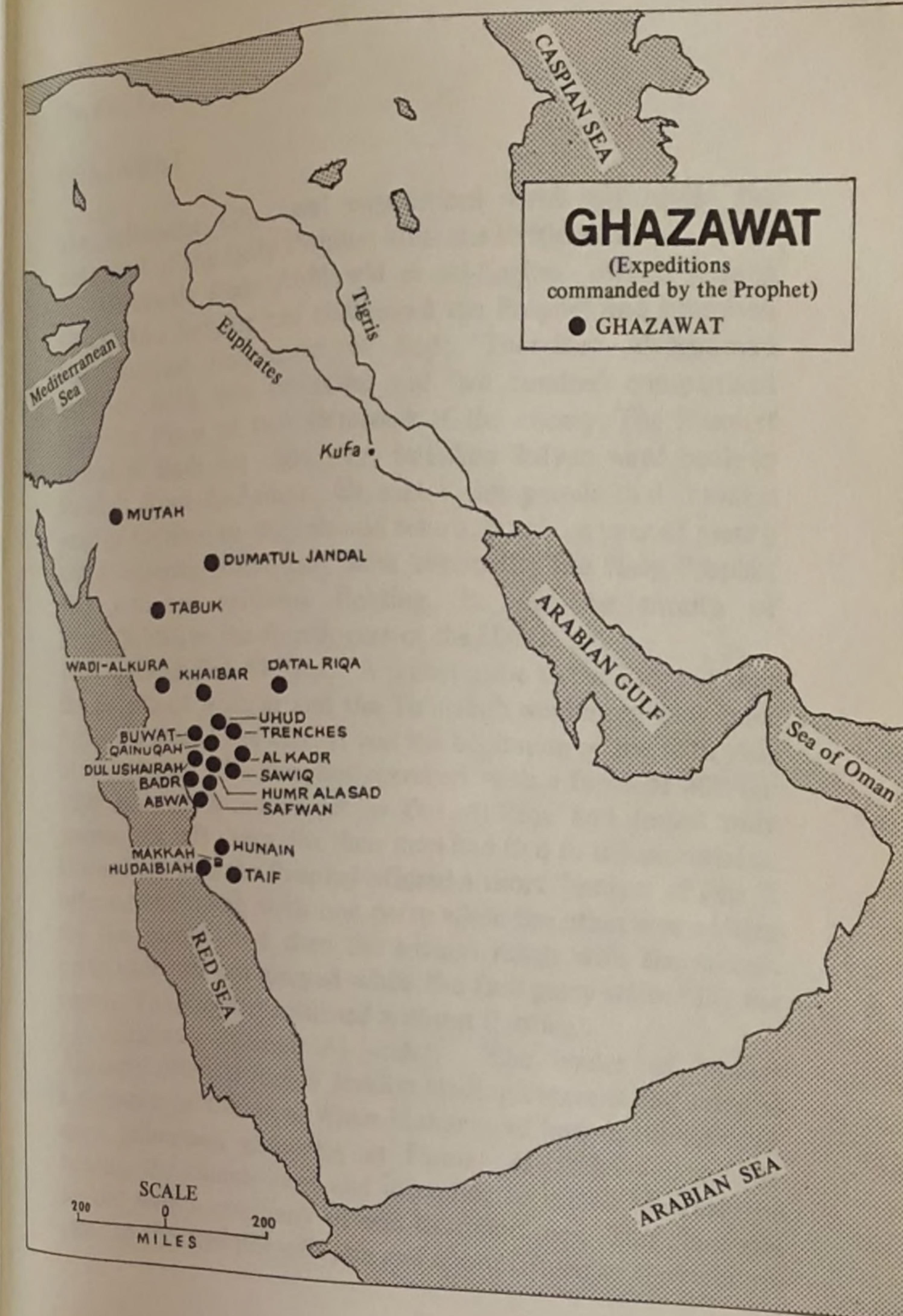
7. Sariyah Qatan or Abu Salamah Al-Makhzumi: A report reached him that Abu Salamah and Tulayhah, sons of Abu al-Asad, were inciting their tribesmen and allies to attack Medinah and to raid the outskirts of the city to capture the animals of the Muslims. Thereupon Muhammad sent Abu Salamah with one hundred and fifty men and told them: "March till you reach the land of Banu Asad and attack them before their parties attack you." (2) Abu Salamah set out with his company and marched fast during the night, even leaving

the usual way, to surprise the enemy. He followed the instructions of the Prophet and caught the enemy quite unprepared. The enemy ran in panick, leaving all their possessions and animals in the hands of the Muslims. Then he came back to Medinah. This expedition restored some of the lost prestige and reputation of the central authority of Medinah and also raised the morale of its inhabitants.

8. Sariyah Abdullah bin Unais: A man named Sufyan bin Khalid Al-Hudali used to move in Uranah and the neighbouring territory and incite people to join the fighting against Muhammad. The Holy Prophet, therefore, sent Abdullah bin Unais to find him and kill him before he took any further steps. Abdullah went there alone and very ingeniously but quietly finished him without his men knowing it.

9. Sariyah Bir Ma'unah or Al-Mundhir bin Amr: As explained before, on the request of Abu Bara, the Holy Prophet sent seventy Al-Qurra (readers of the Qur'an), under the leadership of Al-Mundhir bin Amr, to the territory of Al-Ma'din. They were all attacked and killed by Amr bin Al-Tufail's men except one. Anas bin Malik said that he did not see the Holy Prophet more grieved for any than for those slain at Bir Ma'unah. Thereupon, the Prophet sent Muhammad bin Maslmah. The man who was released by Tufail was Amr bin Umayyah. He, on his way back to Medinah, killed two men of the enemies, not knowing that they had been granted protection by the Holy Prophet. The Holy Prophet condemned this action and paid a ransom to their people.(2)

10. Sariyah Raji: As discussed earlier on, when a group of the Adal and Al-Qa'rah came to Muhammad and requested some scholars to be sent to teach them the Qur'an, he sent eight (or ten) companions with them. When they reached al-Raji, a spring on the way Al-Hadah, they behaved treacherously and with the help of other tribesmen killed six (or eight) of them and sold Khubaib and Zaid, who were later killed by the



Quraish. (2)

GHAZAWAT

The following Ghazawat expeditions went out under the command of the Holy Prophet after the Battle of Uhud:

9. Ghazwah Badr Al-Maw'd or Al-Sughra: When leaving Uhud, Abu Sufyan had challenged the Prophet and promised him another encounter at Badt. Therefore Muhammad marched with one thousand and five hundred companions against a force of two thousand of the enemy. The Prophet stayed at Badr for eight days but Abu Sufyan went back to Makkah from Al-Zahran. He said to his people that it was a year of famine, so they should return. Surely, a year of plenty and prosperity would suit them better. (2) The Holy Prophet also returned without fighting. It was the month of Dhu'l-Qa'dah in the fourth year of the Hijrah.

10. Ghazwah Dal Al-Riqa: A report came to the Prophet that the people of Anm'ar and the Th'alabah were mobilising their forces to attack the city. It was the beginning of the fifth year of the Hijrah. The Prophet marched with a force of 400 (or 700) and advanced as far as Dat Al-Riqa and found only womenfolk left there, for their men had fled to the mountains. It was here that the Prophet offered a short "prayer of fear", offering one rakah with one party while the other was waiting for the enemy, and then the second rakah with the second party who had not prayed while the first party waited for the enemy. The Prophet returned without fighting.

11. Ghazwah Dumat Al-Jandal: The leader of Dumat Al-Jandal often troubled Muslim trading caravans and created a nuisance in the area. When Muhammad heared the news of some tribesmen gathering at Dumat Al-Jandal and cruelly treating the camel-riders and intending to attack Medinah, he set out with a company of one thousand men. This place was close to the frontier of Syria and about fifteen or sixteen days

journey from Medinah. He travelled during the nights and concealed himself during the days. On reaching there, he attacked suddenly without giving them any chance of preparation but they escaped leaving their animals and herdsmen behind. The Prophet did not feel the need to pursue them. He concluded an alliance with Uyainah bin Hisn and returned to Medinah. The geographical position of Dumat Al-Jandal and its distance from Medinah shows the extent of the military and political influence of the Islamic state in the fifth year of the Hijrah. In fact the whole of the Arabian peninsula was now under their influence. It also shows the endurance and speed with which a Muslim force could move to distant places and catch the enemy unprepared in complete surprise.

12. Ghazwah Banu Mustaliq or Al-Muraisi : The leader of the Banu Mustaliq moved among the people of his tribe and other Arab tribes whom he could contact and incited them to fight against Muhammad. A large force responded to his call and prepared for attack on the city of Medinah. These hostile movements were further confirmed by a spy of the Prophet, Buraidah bin Al-Husaib. Thereupon, the Prophet set out with a small force of his companions and, through continuous and forced marching reached the spring of Muraisi in a very short time. This sudden appearance of the Muslim force surprised the enemy and they dispersed in fear and confusion. However, the leader of the Banu Mustaliq, Harith bin Abi Dirar, was ready to fight with his own men. But they were routed in the very first attack after losing ten of their men; the rest were taken prisoner along with their animals and possessions. One of the prisoners was Juwairiah bint Harith bin Abi Dirar. The Prophet paid her ransom and married her. As a gesture of goodwill, all women belonging to her tribe were set free by the companions of the Prophet.

In this expedition, the necklace of A'ishah was lost and the

verse of tayammum was revealed, and in this campaign the hypocrites took part for the first time and Abdullah bin Abayy had almost succeeded in creating a rift between the Muhajirun and the Ansar. He also said that on return to Medinah the respected ones would banish the mean ones.(2)

THE ORGANISATION OF PATROLS AFTER AHZAB

The humiliating withdrawal of the Quraish and their allies from the Battle of Ahzab struck a severe blow to their power, prestige and honour from which they did not recover. In fact, they were so afraid of the Holy Prophet now that they even began to talk of a peace treaty with him. The Arab tribesmen, especially in the adjoining districts, who had been very hostile to the Muslims, were now subdued and fearful of the growing power and authority of the Islamic state. They also were seeking friendship and peace alliances with Muhammad. Now the Muslims felt quite safe and secure. Their authority was established, recognised and feared by all the Arab tribes, including the Quraish. The situation was established in favour of the Muslims and the Government of Medinah was in full control of the surrounding regions, stretching far to the north, south and east of the city.

The Problem now for the Muslims was not of security but of strengthening the authority of the Islamic state in those regions. It was therefore necessary, first, to establish a regular information service, to obtain all kinds of information about the activities of various tribes who were subdued but still hostile to the central Government, and second, to despatch expeditionary forces into the surrounding areas to maintain peace and order. Therefore the Holy Prophet maintained his policy of patrolling for this dual objective.

SARAYAH

1. Sariyah Al-Qurata : Al-Qurata was an under-tribe of Banu Bakr and used to create trouble in that region. A force of thirty horsemen was sent under the leadership of Muhammad bin Muslamah Ansari to subdue those tribesmen. He was instructed to surround them from all sides. He advanced with great speed, marching at night and resting in hidding during the day. When he reached there, he attacked them and killed a few men but the rest fled. He took possession of their camels and goats and drove them to Medinah. Thamamah bin Athal, chief of the territory of Nejd, was caught. He was brought before the Prophet and accepted Islam after some hesitation.

12. Sariyah Ukkashah bin Mihsan Al-Asadi: This was sent out only with forty horsemen under the leadership of Ukkashah bin Mihsan Al-Asadi. He moved with speed but the enemy escaped, leaving their camels in their pasture. The Muslims took their camels and brought them to Medinah.

13. Sariyah Dul-Qassah : A group of ten men under the leadership of Muhammad bin Muslamah was sent to Banu Thalabah and Banu Uwal, about twenty four miles form Medinah, in the sixth year of the Hijrah. They went there to teach them the Qur'an, but were attacked at night and killed. Muhammad bin Muslamah was wounded and brought to Medinah.

14. Sariyah Banu Thalabah or Abu Uhaidah Al Jarrah : To avenge this cold-blooded murder of religious preachers, Abu Uhaidah bin Al-Jarrah was sent with a force of for forty men to Al-Qassah. When Abu Uhaidah reached that place, and attacked them, they escaped into the mountains. Their camels and other possessions were seized and brought to Medinah.

15. Sariyah Zaid bin Harithah : A report came that a caravan of the Quraish was coming from Syria. The Holy Prophet sent Zaid bin Harithah with one hundred and seventy horsemen to

intercept it. He captured them and a large quantity of silver and returned to Medinah. Abu Al-As, husband of the Prophet's daughter Zainab, was caught in this caravan.

16. Sariyah Al-Jamum against Banu Sulaim: When the Holy Prophet received a report that Banu Sulaim were mobilising their forces to attack Medinah, he sent a small force under the command of Zaid bin Harithah. He attacked them, ten of the enemy men were killed and the others were taken prisoner. He took the prisoners, with their camels and goats, to Medinah. The Prophet released all the prisoners.

17. Sariyah Zaid bin Harithah against Al-Taraf: Zaid bin Harithah was sent with fifteen horsemen to meet Banu Thalabah in the region of Al-Taraf, a spring about thirty six miles from Medinah. The tribesmen escaped but he got their goats and camels and brought them to Medinah. Their watchword was Amit, Amit.

18. Sariyah Zaid bin Harithah against Hismah: Dihyah bin Khalifah al Kalbi, when returning from Caesar, was waylaid on his way to Medinah by Al-Hunaid bin Arid and his son and all his possessions taken from him. Muhammad sent Zaid bin Harithah with five hundred men to find Al-Hunaid. He travelled by night and remained hidden by day and took the enemy by surprise. Al-Hunaid, his son and some of his men were killed and others were taken prisoner. Their animals and goats were taken over by Zaid, but on the request of Zaid bin Rifaah Al-Judami, who went to Medinah to plead for people, the Prophet sent Ali to Zaid bin Harithah with an order to free all the prisoners and return their belongings. So they were all set free and given back their cattle and camels.

19. Sariyah Wadi Al-Qura: The Prophet sent Zaid bin Harithah with twelve horsemen to Syria but on their way

back they were waylaid by Banu Badr at Wadi al-Qura, nine of their men were killed and all their belongings taken over by the enemy. Zaid was also wounded but escaped.

20. Sariyah Umm Qirfah in Wadi Al-Qara: When Zaid bin Harithah recovered and informed the Holy Prophet of the incident, he was sent back with a strong contingent to punish the people of Banu Badr. He travelled fast, travelling at night and hiding during the day and reached Wadi Al-Qura in the morning. Banu Badr became aware of them and fled but the remaining ones were surrounded and captured.

21. Sariyah Abdullah bin Atik against Abu Rafi: Abu Rafi of Khaibar had incited Ghafatan and other Arab tribes around them and had gathered a large force to fight Muhammad. A group of five men, including Abdullah bin Atik, was sent to find out about this report and, if possible, to finish the leader of the insurgents. They proceeded with great speed and caution and at night killed the leader, Abu Rafi Salam bin Abi.

22. Sariyah Abdullah bin Rawahah against Usair Ibn Razim: When Abu Rafi Salam bin Ali was killed, the Jews of made Usair Ibn Razim their leader, and he became active and exhorted Banu Ghatafan and the surrounding tribes to rise against Muhammad. Thereupon the Holy Prophet sent Abdullah bin Rawahah with thirty horsemen to Khaibar and, with an ingenious plan, he succeeded in killing Usair and thirty of his men and returned safely to Medinah.

23. Sariyah Al-Uraniyins: Eight men of Al-Urainah came to Medinah, embraced Islam and lived there but the climate of Medinah did not suit them. So the Prophet told them to live on the grazing field, about six miles from Medinah. They raided the cattle and drove them away, badly wounded

Yasar, mawla of the Prophet, who later died, and then fled. The Prophet sent twenty horsemen to pursue them under the command of Kurz bin Jabir Al-Fihri. He captured them and brought them to Medinah. They were given severe punishment as a lesson to the others and were crucified.

24. Sariyah Amr bin Umayyah: On the instigation of Abu Sufyan, a bedouin came to Medinah with a hidden dagger to kill the Holy Prophet. He was caught red-handed with the dagger in the Mosque of the Prophet. He told the whole story of how Abu Sufyan had hired him to kill the Prophet. The Prophet sent Amr bin Umayyah and Salamah bin Aslam against Abu Sufyan bin Harb with an order to kill him. However, they killed a few of his men but Abu Sufyan remained safe and they came back to Medinah.

25. Sariyah Fadak: A report came that Bani Sa'd bin Bakr was gathering a force to help the Jews of Khaibar to attack Medinah. Thereupon a force of 200 men was sent under the command of Ali to Khaibar. He proceeded very cautiously and travelled during the night, hiding during the day. He caught them unprepared and they ran in confusion and terror at the speed of the attack, leaving all their possessions and cattle.

During this period four Ghazawat, eighteen sariyah were sent for various objects as discussed above. All Ghazawat returned to Medinah without fighting except one, in which there was a slight fighting. Of the eighteen sariyah, there was no fighting in nine, slight fighting in five, without loss of life and in the remaining four, the Muslims suffered heavy casualties. These four of them were not patrols in the real sense of the term. They were deputations sent to the various Tribes on their request as teachers of the Qur'an. They were treacherously murdered. by the tribesmen: 69 in Bir Ma'unah, 8 in Raji, 19

in Dal-Qassah and 8 in Wadi Al-Qura. In the sixteenth sarayah the enemy was caught completely by surprise.

GHAZAWAT AFTER AHZAB

13. Ghazwah Banu Lihyan: The Holy Prophet set out with a company of 220 horsemen to punish the people of Raji who had mercilessly killed ten Muslim preachers in the early months of the sixth year of the Hijrah. When Banu Lihyan heard about this expedition, they fled into the hills, and the Prophet returned without a clash. However, it served as a warning to those tribes against any incursion against the Islamic state. He also sent a patrol under the command of Abu Bakr tp Usfan to warn the Quraish.

When the Prophet left Medinah for Banu Lihyan he acted as if he were marching towards Syria in order to surprise Banu Lihyan.

14. Ghazwah Al-Ghabah: It was a place about 12 miles from Medinah used for the grazing of the camels of the Prophet and it was raided by Uyainah bin Hisn. He took away the camels and killed the son of Abu Dharr. The Prophet marched with 500 men in pursuit of those people but they escaped and only the camels were caught. There was no serious fighting in this expedition.

15. Ghazwah Al-Hudaibiyah: The Holy Prophet set out with 1400 companions with the intention to perform Umrah in Dhu'l Qadah of the sixth year of the Hijrah. His intention to perform Umrah was based on his seeing a vision of this event in a dream, as confirmed by the Qur'an: "Truly did God fulfil the vision for His Messenger. You shall enter the Sacred Mosque, if God wills, with minds secure, heads shaven, hair cut short, and without fear" (48: 27). This vision

of the Prophet that he was entering the Holy Ka'bah in peace and safety in a state of Ihram was fulfilled the next year in seventh year of the Hijrah.

The Prophet carried sacrificial animals and so did many of his companions and they were wearing Ihram, a sign that they were coming to visit the Ka'bah. They were also unarmed, carrying their swords in their sheaths. He sent a party of twenty horsemen, under the leadership of Abbad bin Bashr, in advance, and they came to Hudaibiyah, a place between Jeddah and Makkah, nine miles from Makkah. The Quraish heard of the Prophet's approach but decided to prevent him from entering the Ka'bah. The Prophet came with his companions and encamped at Hudaibiyah. He very plainly told the leader of Khuzah, Budail bin Warqa, that he had not come to fight but to perform Umrah and would not fight anyone who opposed him. Thereupon Budail went to the Quraish and apprised them of the whole situation. Several envoys were exchanged between the Prophet and the Quraish and finally the latter agreed on peace and reconciliation and sent Suhail bin Amr to conclude a peace treaty on the following terms:

1. There would be no war between them for ten years, during which time people will live in peace and no one will obstruct them.
2. Muhammad would go back this year with his companions and would come next year for the visit to the Ka'bah with his companions. He would stay there for three days only with swords sheathed.
3. There would be no secret stealing and no misappropriation.
4. Whoever liked to enter into a pact with Muhammad and conclude a treaty with him could do so; and whoever liked to enter into a pact with the Quraish and conclude a treaty with

them could do so.

5. Whoever came to Muhammad without the permission of his guardian would be returned and whoever came to the Quraish from the companions of Muhammad would not be returned. (2)

6. Trade caravans of the Quraish passing through Medinah would not be molested.

After the peace treaty, the Prophet and his companions, who had sacrificial animals with them, slaughtered the animals and got their heads shaved or hair clipped. Although some of the terms of the peace treaty seemed very harsh and many of his companions felt grief and even anger at its terms which (according to their opinion) were humiliating the Prophet was very satisfied at the conclusion of the peace treaty between him and the Quraish. This not only saved loss of life on both sides but also provided time and breathing space to the Quraish and the Arab tribes to think patiently and calmly and understand the whole thing in its proper perspective. This also gave an opportunity to the Arab tribes to study the Faith and conduct of Muhammad without prejudice and hatred and to see its positive contribution to their culture.

Thus, the treaty opened vast opportunities for both the active combatants and the passive observers to see the true picture and to try to solve the problem without bloodshed and fighting. In other words, it was a true victory because it brought the sides closer and gave them a chance to settle their differences in a peaceful way. This is confirmed by the Qur'an: "Surely, We have granted you a manifest victory" (48: 1). As the terms of the treaty seemed very unfavourable to the Muslims, a person from the companions said, "O Messenger of God! Is it a victory?" He replied, "By Him in Whose Hand is my soul, it is surely a victory." (2)

In the three Ghazawat during this period the enemy was completely surprised by the speed of the operations and were thus caught unprepared. They did not engage in fighting and fled.

3

PATROLS AFTER HUDAIBIYAH

The treaty of Hudaibiyah changed the entire course and nature of events. It was practically an end of the hostilities of the Quraish against the Muslims. So far, the Quraish had been the initiators of all military operations against the Muslims, and other Arab tribes supported them, in view of their position as keepers of the Ka'bah. When the Quraish made peace with Muhammad, other Arab tribes who had no personal grievance or dispute with him came into close contact with the Muslims and their faith and began to study Islam seriously, without prejudice. Hundreds and thousands of tribesmen who previously knew nothing about Islam and never understood it properly, and who had been making war against it because of the Quraish, now found the opportunity to study it and to remove their doubts and misunderstanding by comparing the moral and material progress of the Muslims with the rest of the Arabs. This proper understanding of the religion of Islam and of the character and conduct of its leader in a peaceful atmosphere brought hosts of people to Islam. The number of people who came into the fold of Islam in a couple of years after the Treaty of Hudaibiyah was more than that of those who had embraced Islam in the previous nineteen years.

This treaty was really a landmark in the history of Islam and was a great achievement of the Holy Prophet. Even from the

military point of view, it was an ingenious move on the part of the Holy Prophet to come to Makkah for Umrah knowing full well the hostile attitude of the Quraish. By this action, he put the Quraish in a very embarrassing and critical position. If they obstructed and attacked Muhammad and his companions who came with the intention of performing Umrah, and were wearing Ihram and carrying sacrificial animals with them, they would only have caused tremendous support in favour of the ideology of Islam which fighting could not have achieved. Now by this treaty, the unbelievers of Makkah and of the Arab tribes could freely meet the Muslims in and around Medinah. The Muslims would be able to enter the Ka'bah the next year, which had been unthinkable a few months before. These free movements and contacts between the Muslims and the unbelievers, especially the Quraish of Makkah, brought well-known personalities like Khalid bin Walid and Amr bin al-Aas into the fold of Islam. In fact, the treaty of Hudaibiyah not only brought hundreds and thousands of Arabs into Islam and strengthened the Islamic movement in general, but it also opened the door for the victory over Makkah the next year and other victories in the following year.

This treaty also enabled the Islamic state, now that it was at peace with the Quraish, permanently to crush the remaining hostile power of the Jews of Khaibar. Many Jews from other areas had taken shelter in Khaibar and had become very strong and hostile to Medinah. Muhammad, with no fear of attack from the Quraish, was now able to subdue the tribes of Khaibar.

But in spite of these developments in favour of the Islamic state, it was neither wise nor practical politics from a military viewpoint to reduce or cease vigilance regarding the activities of both open and hidden, actual as well as potential, enemies. Therefore, the Holy Prophet, who was fully aware of his

enemies and of both their secret and open activities, did not neglect to continue his patrolling system.

26. Sariyah Umar bin Khattab against Turabah : A branch of the Hawazin at Turabah were organising themselves to attack Makkah in the seventh year of the Hijrah. The Prophet sent Umar bin Khattab with thirteen men to deal with them. He set out and travelled by night and remained hidden during the day but the tribesmen were alerted and fled away. He returned to Medinah without a clash.

27. Sariyah Abu Bakr against Banu Kilab : The Banu Kilab was a tribe in Najd and was preparing to attack the Muslims. Thereupon the Prophet sent Abu Bakr with some forces to stop their hostile activities. He attacked them suddenly, killed some of them and took some prisoners, but the rest escaped.

28. Sariyah Bashir bin Sa'd Al-Ansari : The Banu Murrah was a tribe in Fadak and they intrigued with the Jews of Khaibar and supported them. The Prophet sent Bashir bin Sa'd with thirty horsemen to deal with them. The tribesmen engaged the Muslim force at night with an exchange of arrows, and when the arrows of the latter were exhausted, they attacked them and inflicted heavy casualties and injured Bashir, who later returned to Medinah.

29. Sariyah Ghalib bin Abdullah Al-Laisi towards Fadak : Ghalib bin Abdullah Al-Laisi was sent to punish the Banu Murrah of Fadak. He made a surprise attack and killed some of their men but others fled away.

30. Sariyah Ghalib bin Abdullah Al-Laisi against Al-Mayfaah : The Prophet sent Ghalib bin Abdullah to Al-Mayfaah, which is about 96 miles from Medinah in the territory of Najd, to curb the hostile activities of the Banu Uwal and Banu Thalabah. He marched at the head of one hundred and thirty men and made a surprise attack. He killed some of their men and captured their camels and goats and returned to Medinah.

31. Sariyah Bashir bin Sa'd Al-Ansari towards Yaman and

Jawar : Uyaynah and his tribe had helped the Jews of Khaibar against the Muslims and were reported to be intriguing with Ghatafan to attack Muhammad's forces. On hearing this, the Holy Prophet sent Bashir bin Sa'd with a force of three hundred men to punish them. He marched by night and hid during the day and reached Yaman and Jamar. He captured their camels but found the people had taken shelter in the surrounding hills. He came back to Medinah with the camels.

32. Sariyah Ibn Abi Al-Awja Al-Sulami against Ban Sulaim : Ibn Abi Al-Awja Al-Sulami was sent to the Banu Sulami, who were continuing their hostile activities against the Islamic state of Medinah. But they were warned beforehand by a spy and were ready to meet the small force of fifty Muslims. When Al-Sulami invited them to Islam, they encircled the Muslims and shot arrows continuously on them. The Muslims fought bravely but all were killed except Al-Sulami. He was severely wounded but managed to reach Medinah with the rest of the men.

33. Sariyah Ghalib bin Abdullah Al-Laisi : This sariyah, consisting of sixty men, under the command of Ghalib, was sent against the Banu Al-Mulawih at Al-Kadid. This tribe was known for its bravery and war effort. The Prophet gave him instructions in writing to attack them by surprise. He captured their animals without fighting and came back with them to Medinah.

34. Sariyah Ghalib bin Abdullah Al-Laisi : Ghalib bin Abdullah was sent against the people of Fadak, who had killed some Muslims and injured their leader Bashir bin Sa'd. He commanded a company of two hundred men, including Usamah bin Zaid. He attacked the people of Fadak, killed some, captured their camels and returned to Medinah.

35. Sariyah Shuja bin Wahb Al-Asadi : The Prophet sent Shuja bin Wahb Al-Asadi at the head of twenty five men to a concentration of the Hawazin tribe about fifty miles from Medinah in the territory of Rukbah. He marched in the night

and hid in the day and on reaching the place suddenly attacked them but only found their camels and goats for they had fled away.

36. Sariyah Ka'b bin Umair Al-Ghifari : A report came that a large number of people had gathered at Dat Atlah and intended to attack the Muslims. The Prophet sent Ka'b bin Umair al-Ghifari with fifteen men to Dat Atlah to study the situation. They found a large number of people and invited them to Islam but they did not respond well and began to shoot arrows on them. The Muslims fought a fierce battle against a large force of the enemy but were all killed except one, who was wounded. He came back to Medinah and informed the Prophet of this tragic happening.

37. Sariyah Zaid bin Harithah or Mutuh : The Prophet sent an envoy with a letter to the king of Busra in Syria. He was intercepted by Shurahbil bin Amr Al-Ghassani and killed. Thereupon the Prophet sent Zaid bin Harithah with a company of 3000 men to punish the culprit. He also said, "If Zaid is killed, then Jafar bin Abi Talib will be their commander; if he is killed then Abdullah bin Rawahah; if he is also killed, then the Muslims will elect a person by consensus of opinion to command them." (2) Zaid was told by the Prophet to invite these people to Islam, if they respond, to be friendly, otherwise to fight with them.

When this news reached Shurahbil bin Amr Al-Ghassani, he gathered a large force of 1,000,000 men and enormous equipment in arms, material and animals. There was a severe battle between the two forces, Zaid was killed and the flag was taken over by Jafar; he was killed, then Abdullah bin Rawahah took the flag; he was also killed, then all the companions agreed that Khalid bin Walid should lead them. He made a fierce charge on the enemy and inflicted heavy losses on them and brought back the Muslim force safely to Medinah. (2)

38. Sariyah Amr bin Al-Aas towards Wadi Al-Qura : A report

came that the people of the Banu Qudaah had gathered to attack Medinah. Thereupon the Prophet sent a company of 300 men under the command of Amr bin Al-Aas. He marched by night and stayed in hiding during the day. When he found that the enemy outnumbered the Muslim force many times, he sent a request to the Prophet for help. A force of 200 men under the command of Abu Ubaidah bin Al-Jarrah was sent to reinforce the Muslim army. This joint force reached the borders of the enemy territory and found them assembling. The Muslims attacked them and they fled. The Muslim force came back to Medinah.

39. Sariyah Abu Ubaidah bin Al-Jarrah or Al-Khabt : An expedition of 300 men under the command of Abu Ubaidah Al-Jarrah was sent on reconnaissance to the sea coast about fifty miles from Medinah. The party suffered from hunger but was relieved when it found a big fish thrown out of the sea. They did not meet any enemy on their way.

40. Sariyah Abu Qatadah bin Rabi Al-Ansari : In the eighth year of the Hijrah the Prophet sent a patrol of 15 men under the leadership of Abu Qatadah to the Banu Ghatafan and ordered them to make a surprise attack on the enemy. Their main task was to harass the enemy and to find out information about their strength, movements and plans. This patrol made a sudden attack on the enemy, killed some and others fled. Their camels and goats were captured by the Muslims and brought to Medinah.

41. Sariyah Abu Qatadah bin Rabi to Batn Idam : The Prophet sent a patrol consisting of eight men under the command of Abu Qatadah in the direction of Batn Idam, a place about thirty miles from Medinah. The object of this expedition was merely to give the impression to the people, especially to the Quraish, that the Prophet was aiming his next expedition in that direction. In fact, he was planning to attack Makkah, for the Quraish had broken the treaty of Hudaibiyah and had attacked the allies of the Muslims and killed them in

the Ka'bah. He wanted to keep it secret so that the Quraish could be taken by surprise and caught unprepared.

This patrol had unnecessarily attacked one man who had greeted them with the salutation of the Muslims and taken his belongings and camel. When the Prophet heard of it, he disapproved of their action and then the Revelation came condemning it (4:94)' When the patrol was returning to Medinah, they heard that the Prophet was marching in the direction of Makkah , so it changed its course and joined the Prophet at Al-Suqya. (2)

42. Sariyah Khalid bin Walid to Banu Jadhinah : The Prophet sent Khalid bin Walid to the Banu Jadhinah, a branch of the Banu Kinanah in lower Makkah, to invite them to Islam. He did not send him to fight . Khalid set out with a force of 350 men. When he reached there, he was told the people had embraced Islam but he thought that they were only pretending to have done so to escape from the wrath of the Muslims. Some of their men were killed. When the Prophet heard of it, he said : " O God ! I absolve myself from the guilt of what Khalid has done." He sent Ali bin Talib to pay the blood money to the relatives of the slain and also to compensate them for their losses. (2)

43. Sariyah Uyaynah bin Hisn Al-Fazari : The Prophet sent Uyaynab with fifty horsemen to the Banu Tamim. He travelled during the night and stayed in hiding during the day and attacked them as they were grazing their cattle. They began their retreat but some of their men and women were made prisoners and brought to Medinah. Their leaders came to the Prophet, who returned their captives to them . The People of the Banu Tamin had incited other tribes and together stopped payment of taxes.

44. Sariyah Qutbah bin Amir bin Hidadah : In the ninth

year of the Hijrah, the Prophet sent Qutbah bin Amir with twenty men to the tribe of Khatham. He was ordered to be careful and make a surprise move against them. The people of khatham were preparing to revolt against the Muslim state. He launched a surprise attack on them at night. There was a fierce fight in which men from both sides were wounded. Qutabah succeeded in defeating them and capturing some of their men and women along with their camels and goats. But the Prophet released their captives.

45. Sariyah Al-Dahhak bin Sufyan Al-Kilabi : The Prophet sent Al-Dahhak Al-Kilabi with some men to invite his tribes to Islam but some resisted and there was a fight in which several men were killed. The Banu Kilab was also preparing to revolt against the Government.

46. Sariyah Al-Qamah bin Mujazziz Al-Mudliji : A patrol consisting of 300 men under the command of Al-Qamah bin Mujazziz was sent by the Prophet to keep an eye on the movements and plans of the people of Juddah who were reported to be in contact with the people of Habashah (Abyssinia). They returned without fighting.

47. Sariyah Ali bin Talib to Tayy : A large temple at Tayy had almost become the centre and stronghold of the Banu Tayy under the Leadership of Adi bin Hatim. The Prophet sent Ali with 150 horsemen to demolish the temple and punish the conspirators . He launched a surprise attack and their leader, Adi bin Hatim, fled. Ali captured some prisoners, among them Hatim's sister, but they were all released by the Prophet.

48. Sariyah Abdullah bin Huzaifa Al-Qarshi : A contingent of 300 men under the command of Abdullah bin Huzaifa Qarshi was sent to crush the tribesmen who had taken to robbery in the adjoining areas of the sea coast and were planning to attack Makkah. When they heard about this force they dispersed.

The last six sarayah were sent to the surrounding areas to maintain law and order and consolidate the victory of Makkah. After the fall of Makkah, some tribes revolted against the Islamic State but on a very minor scale. The Prophet did not give them any chance to spread the revolt to other areas and took immediate steps to despatch strong contingents to nip them in the bud. This promptness of action established the authority of the Islamic State and subdued any potential trouble-makers in the surrounding areas of Makkah.

49. Sariyah Khalid bin Walid to Najran: Khalid bin Walid was sent with a force of 420 to Najran after the expedition of Tabuk in the tenth year of the Hijrah. He was able to settle the problems with the Christian rulers and made pacts with various Christian leaders of that areas.

50. Sariyah Ali bin Abi Talib: Ali was sent with a force of 300 horsemen to al-Yemen. He was ordered by the Prophet not to fight with them until they started fighting. He met them and invited them to Islam, but they threw arrows and stones at them. Then Ali led an attack against them and killed some of their men and the rest fled. Ali did not pursue them but again invited them to Islam. They immediately responded and embraced Islam and their leader took the oath of allegiance.

CONCLUSION

As pointed out before the Muslims wanted only to settle where they could practise their faith freely without fear or coercion. They had left their homes and all worldly possessions for this very purpose but the Quraish did not allow them any peace even in Medinah. They sent parties to raid and plunder their cattle and to destroy their crops and

organized military campaigns against them. It was therefore necessary to organise a very efficient system of surveillance and supervision around Medinah which could keep constant watch on any enemy movements against the Muslims. Muhammad organised a patrolling system for this purpose and used it most effectively and efficiently to achieve his objectives.

Nineteen of these patrols were small parties consisting of twenty men or less and, in general, as discussed above, their duty was to collect the information assigned to them on any particular mission. Twelve patrols were made up of between twenty and sixty men and they performed various duties, in addition to the general patrolling duties referred to earlier in this chapter. They included checking incidents of plunder, looting and bloodshed, and maintaining peace and order. The third type of patrols were fighting patrols and consisted of between sixty and two hundred men. They were sent to check the raiding parties of the Quraish and their allies and other enemy groups of this nature which might be wandering round Medinah bent on mischief. The fourth type of patrols consisted of between two hundred and five hundred men and these were really meant to check the hostile activities of the Quraish and their allies against Medinah, if necessary by force. The first two types of patrols were instructed to void fighting, but the fourth type was actually a fighting one. In actual fact there were very few encounters with the enemy, and in most cases, they withdrew or fled and the Muslims returned without fighting. In all, there was lighting fighting in seven expeditions out of twenty four and the enemy was completely defeated, and in two patrols, consisting of fifty and fifteen men, all the Muslims were killed except the leader of the first patrol, who was wounded. In the remaining fifteen, the enemy was completely surprised by the sudden arrival of the Muslim force and fled without fighting.

The first patrol was sent to the seashore in the month of Ramadan in the first year of the Hijrah and the last was sent under Ali bin Abi Talib to Yemen in the last month of the ninth year of the Hijrah. It may here be mentioned that in the books of Hadith and Tarikh, a patrol is called, a Ghazwah when the Prophet himself is leading it, and a Sariyah when it is commanded by any of his companions.

SECTION FIVE

FUNDAMENTAL PRINCIPLES OF WAR

يَا أَيُّهَا النَّبِيُّ حِرِزِ الْمُؤْمِنِينَ عَلَى الْقِنَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ
صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا
مِنَ الَّذِينَ كَفَرُوا إِنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

O Prophet ! Rouse the believers to fight. If there be amongst you twenty steadfast they will overcome two hundred, and if there be amongst you a hundred steadfast they shall overcome a thousand of the unbelievers, because these are a people without understanding. (Qur'an:8:65).

MORALE

Morale is a state of mind and depends on psychological factors which are influenced by education, especially religious education and faith, and a strong belief in the truth of the cause for which the people in question are fighting. In the word of George C. Marshall, one of the distinguished soldiers of the United State, "It is a state of mind, it is steadfastness, courage and hope. It is confidence, zeal and loyalty. It is *élan, esprit de corps* and determination." (1) And Field Marshal Sir William Slim sums up the question of morale in these words:— "Morale is a state of mind. It is that intangible force which will move a whole group of men to give their last ounce to achieve something, without counting the cost to themselves, that makes them feel that they are part of something greater than themselves. If they are to feel that, their morale must, if it is to endure — and the essence of morale is that it should endure — have certain foundations. These foundations are spiritual, intellectual and material, and in that order of importance, spiritual first, because only a spiritual foundation can stand real strain. Next, intellectual, because men are swayed by reason as well as feeling. Material last — important, but last, because the very highest kind of morale is often met when material things are lowest." (2)

1. *U. S. Principles of War.*
2. *Defeat into Victory.*

TAWHID AND EDUCATION

Muhammad prepared his men with the belief that God was their Creator, Master and Sovereign and had power over all things. Nothing was beyond His Control and He could give victory to whomsoever He pleased, but He always helped only the believers. Muhammad instilled this faith in his followers, that they should always seek the help of God under difficult circumstances, because true believers seek only His Help:— “O you who believe! Seek help with patience, perseverance and prayer; for God is with those who patiently persevere.” (2: 153).

This verse strengthens faith and Iman in two ways. First, it enjoins believers to seek assistance from patient perseverance and prayer for it will generate in you power and strength to fulfil your duties effectively. It will also equip you with courage and power to endure all the afflictions, sufferings, hardships and temptations which you are bound to encounter, and with that moral strength and endurance which is sorely needed in God’s Way, you will feel absolutely secure. Second, it assures believers that in this hour of affliction and distress you will not be left alone but God’s help will soon come if you patiently persevere in His Way.

This promise of God to those who struggle in His Way is a great booster and raises human beings to great heights in achieving their objective. This promise is often repeated in the Qur'an: “Surely, God will defend (from harm) those who believe.” (22: 38). This is an eternal promise of God for those who believe and endeavour to follow His Way. The promise of victory and help from God is for the believers but it is always conditional and the initiative is left to the believers. They are required to be true believers in word and deed and to strive hard in the Way of God. If they fulfil this

condition, then the Help of God is with them and victory is theirs. However they have to be patient like previous nations and their Prophets, who were put to hard tests, but when they showed great patience and endured all hardship, finally victory and the Help of God came to them : “ When the Messengers despaired and thought that they were denied, then came to them Our Help, and those who We willed were saved.” (12:110). And , again in Surah al-Mu'min we read: “ Surely, We help Our Messengers, and those who believe, in the life of this world and on the Day when the witnesses will stand forth.” (40:51).

Then, to further boost the morale and confidence of the believers, they are told that God loves those who strive hard in His Way: “ How many of Prophets fought (in God’s Way), and with them (fought) large groups of godly men ? But they never lost heart if they met with disaster in God’s Way, nor did they weaken (in will) nor give in. And God loves those who are firm and steadfast (in His Way)” (3:146). This verse explicitly states the factors which makes God love His people . First, when they struggle and fight in His Way, they never lose heart but are always hopeful of God’s Help arriving in time. Second, they are firm and steadfast in their efforts and never show any weakness in their will or determination to fight to defend their faith. Third, they never yield or accept defeat from their enemies because they are fighting to uphold the principles of Truth and Justice on this earth. If they show any weakness or give in to aggression, Truth will be defeated and the law of the devil will prevail. Therefore, the believers who are fighting for the right cause never yield. They fight to the last until victory is won or they shed the last drop of their blood.

When the believers show these qualities in themselves against their enemies they are assured of victory as well as the love of God, for God loves those who are firm, steadfast and

unyielding in fierce struggle in the defence of their faith. This quality of the believers is mentioned in another Surah of the Qur'an in these words : " Muhammad is the Messenger of God; and those who are with him are strong against unbelievers" (48:2). Strength of purpose and determination to strive hard and to endure all the hardships and sufferings until the objective is achieved are the necessary qualities of a true believer.

Along with the promise of the love of God, they are given the news that those who are killed during this struggle against the enemy will be given an eternal life of bliss and happiness in Paradise: " Think not of those who are slain in the Way of God as dead. Nay, they are living. In the presence of their Lord they find provision ; they rejoice in the Bounty provided by God....They rejoice in the Favour of God and His Kindness, and in the fact that God wastes not the reward of the believers (3:169-170)". And in Surah al-Baqarah we read : " And do not say of those who are slain in the Way of God, ' they are dead'. In fact they are alive but you do not understand (the nature of) that life" (2:153). The knowledge that death in the cause of Islam bestows an everlasting life of peace and happiness with the Lord acts as a very strong incentive to believers to strive hard and fight to their utmost ability and power until victory on earth is won or Paradise is gained.

And the Holy Prophet provided great motivation to his companions by praising the excellence and merit of martyrdom (death while fighting in the Way of God). Anas reported God's Messenger as saying : " No one who enters Paradise will want to return to the world again or to have anything to do with the earth except the martyr. He will wish to return to the world and be killed ten times because of the honour he gains". (Bukhari and Muslim). Abu Qatada said that God's Messenger got up among them and mentioned to them

that striving in God's Way and faith in God are the most excellent works. A man rose and asked : " Tell me, Messenger of God, If I am killed in God's Way, will my sins be covered up?" He replied : " Yes, if you are killed in God's Way while showing endurance, seeking your reward from God, advancing and not retreating " (Muslim).

This clearly shows that striving in God's Way and advancing with strong determination to destroy those who stand in his way and the Way of God is a worthy act for which a man's all sins are forgiven. He must endure all hardships and fighting, but must not retreat under any circumstances, for such an act is a great sin and cannot be forgiven by God. He is on the contrary, commanded to fight as if he is a solid rock: " Truly God loves those who fight in His Way in battle array, as if they were a solid cemented structure."(61:4).

Success and a great reward is provided to these fighters but those who show weakness and retreat in the face of enemy onslaught are promised severe punishment: " O you who believe ! When you meet the unbelievers in battle, never turn your back to them. Whoso on that day turns his back to them, unless manoeuvring for battle, or with intent to join a company, he truly has incurred the wrath of God, and his abode will be hell, an evil refuge (indeed) !" (8:15-16).

Believers are not forbidden to withdraw for strategical reasons but what they are forbidden is a rout in utter defeat, involving a disorderly and cowardly flight for safety. Such a retreat is obviously a heinous sin, because it is made to save one's own life and it deserves the most painful punishment in hell. Anyone, who runs away in disorder from the battlefield does so because he loves his own life more than the cause for which he professes to fight. Accordingly the Holy Prophet condemns this action emphatically, saying : " There are three sins which

make virtue vain, shirk (associating partners with God), violation of the rights of parents and flight from the battlefield, when fighting in the Way of God."

Such a rout is condemned because, besides being a cowardly act, it leads to serious consequences : "The flight of one soldier may cause the rout of a platoon and that in turn of a regiment or of the whole army. Then it is also possible that the rout of the army might ruin the whole country." (12) In such fierce fighting, believers are advised to seek God's Help through prayer and Remembrance of Him (Zikr Allah), for it will give them strength to be steadfast and firm : "O you who believe ! When you meet a force, be firm, and call God in remembrance much (and often) ; that you may be successful" (8:45).

Believers are advised to be calm, patient and firm in face of heavy odds and to place their trust in God, for the mere numerical strength of the enemy should not frighten them or weaken their will and determination to fight: "How often has a small force over come a big host by God's Will? God is with those who patiently persevere and endure" (2:249). Their confidence and their faith was further increased when they were told : "O Prophet ! Exhort the believers to fight . If there be twenty men among you, patient and persevering, they shall overcome two hundred, and if there be a hundred such men of you, they shall overcome a thousand unbelievers, for these are a people without understanding." (8:65).

In this verse, the word 'understanding' has been used in the same sense as 'morale' is used nowadays. Understanding is a

12. Abul Ala Maudoodi, *The Meaning of the Qur'an*, Vol.IV. pp.130-151.

better scientific term than morale – the moral and mental condition which enables people to keep up courage and enthusiasm, etc. For it is obvious that the one who understands clearly the objective for which he is fighting, realising that it is more precious than his life, which would be meaningless if that object were lost, will possess a fighting power far greater than that of the one who has no clear understanding of the object for which he is fighting, even though the two may be equal in their physical powers. Above all, the one who has the right understanding of the Reality, and Existence of God, of his own position in the universe, of his relation with God, of life and death in this world, of life in the Next World, of the distinction between Truth and false falsehood and of the consequences of the victory of falsehood over Truth, has much more power even than those who fight for their country, their nation or for the sake of a clan, even if the latter has the right understanding of their cause. Thus it is clear that the powers of believers, who have full understanding of their object, is ten times that of disbelievers of the same capacity. But along with this understanding, the practice of fortitude is also essential for gaining and maintaining that power."

This education helped to inspire great confidence among believers and strengthened their will and determination to fight against any enemy, no matter what their number and armoury. This confidence and strength of will was further invigorated when they were provided with the noblest and most truthful objective, that of establishing a society based on the principles of justice, piety and goodness, in which people would be able to lead a peaceful and happy life; "Now you are the best community which has been raised up for mankind. You enjoin what is right and forbid what is wrong and believe in God." (3: 110).

It should also be borne in mind that God only confers the honour of leadership together with the obligation to bear witness to that Truth before the people. The position of honour carries very heavy responsibilities with it. It requires that the Muslim Community should become a living witness of piety, Truth and justice before the world, just as the Holy Prophet bore witness before it, and its words and deeds should suffice to demonstrate to the world the meaning of Truth, Justice and piety. This office demands from them: "To establish Virtue, Truth and justice on the earth and to eradicate evil in practice and to believe that there is no god other than God and to put into practice the implications of this belief." (13)

The same concept is expressed in Surah al-Baqarah in these words: "Thus We have made you a Community of the 'Golden Mean' so that you may be witnesses in regard to mankind, and the Messenger a witness in regard to you." (2: 143). Ummat-i-Wasat means that you are a righteous and noble community which does not go beyond proper limits, but follows the middle course and deals out justice evenly and impartially to the nations of the world and bases all its relations with other nations on Truth and Justice. (13)

Thus it establishes the superiority of the objective and purpose of this community, for it is created for a definite purpose and it is therefore not like other communities, who merely live, eat, drink and die like animals. The Qur'an states its purpose in these words: "You enjoin what is right and forbid what is wrong and believe in God." And again in Surah al-Hadid we read: "We sent Our Messengers with clear proofs, and sent down with them the Book and the Balance,

13. Abul Ala Maududi, *The Meaning of the Qur'an*, Vol. 1. pp. 120-121 and Vol. 11. p. 54.

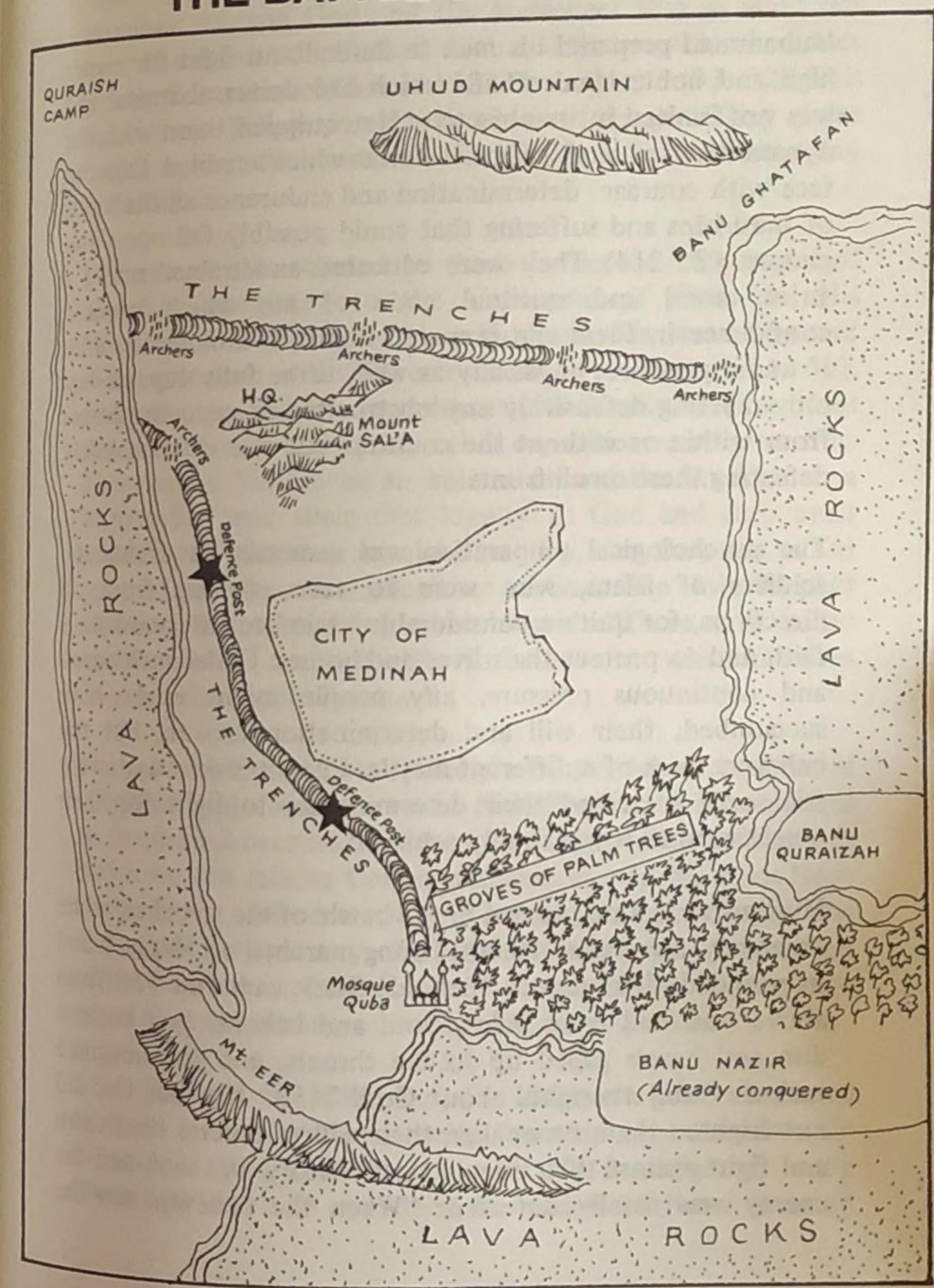
that mankind may stand forth in justice; and He sent down iron, wherein is (material for) mighty power and many uses for mankind, that God may know who it is who will help Him and His Messengers." (57: 25).

This states the purpose and object of the prophets. They are properly equipped with clear Signs, the Book and the standard for judging the Truth so that they may be able to create a society based on justice, piety and Truth. They are given strength and power to establish such a society and to invite other people to help in its establishment, and when opposed or attacked by anybody, they are permitted to defend it, if necessary by the use of force. As their objective is very high, noble and inspiring, and superior to all other human objectives, it will provide them with an added incentive to fight and defend it with much greater vigour, determination and courage than that with which any other humans could ever dare to fight or defend their trivial, limited and local objectives.

MILITARY MORALE

High morale is built on strong faith in one's cause and enthusiasm for its attainment and success. The stronger the faith, the greater and more persistent the zeal for its accomplishment. It also strengthens loyalty to the organisation and complete obedience to the orders of the leader. Military morale also implies the spirit with which to face danger and attack in a positive way and not by fear and flight. The soldiers of such an organisation develop a very strong feeling of oneness and *esprit de corps* and feel pride in their united efforts. In the army a soldier's morale leads to his positive identification with his commander and fellow soldiers. Thus it implies the army's complete obedience to the orders of the commanders and full co-operation with

THE BATTLE OF TRENCHES



other soldiers to achieve their military objective.

Muhammad prepared his men to defend and fight for a very high and noble ideal of life which had universal appeal and was not limited in its objective. He equipped them with the dynamic moral and spiritual force which enabled them to face with courage, determination and endurance all the kinds of hardships and suffering that could possibly fall upon any people. (2: 214) They were educated and trained under a strict moral and spiritual code of life which inspired confidence in them and prepared them psychologically and, if under pressure, physically as well, to be fully capable not only meeting defensively any obstructive or aggressive forces from within or without the country, but also of completely defeating them on all fronts.

The psychological preparation was necessary to enable the soldiers of Islam, who were to face enemies from all directions, for quite a considerable period to safeguard their faith and to protect their lives and homes. Under such heavy and continuous pressure, any people might easily have succumbed, their will and determination broken, but the believers were of a different mettle. Every pressure and every trial only increased their determination to fight for their objective until it was finally achieved.

Muslims were hard pressed in the battle of the trenches, when an enemy force over 10,000 strong marched on Medinah and surrounded their town: "Behold! They came on you from above you and from below you, and behold, eyes became dim and hearts gaped up to the throats, and you imagined various (vain) thoughts about God!" (33: 10). But this did not frighten them or weaken their will to defend their town and fight against their enemy until victory was won and the enemy was totally defeated: "When the believers saw the

Arab forces, they said, "This is what God and His Messenger promised us, and God and His Messenger told us what was true. It did but add to their faith and their zeal in obedience (to the Command of God and His Messenger)." (33: 22). This shows how believers react in times of danger. They strive harder against the enemy so that God's promise of help may be fulfilled.

Muhammad also stressed to the believers the importance of complete obedience to the Command of God and His Messenger: "O believers, obey God and His Messenger and those entrusted with authority from among you." (4: 59). According to this Commandment: "A Muslim is first of all the servant of God; all his other capacities come after this. Therefore a Muslim as an individual and the Muslims as a community owe their first loyalty to God and they must subordinate all other loyalties to this, for they are called upon to give their first allegiance to God. The Holy Prophet explained the same thing when he said: "There must be no obedience to any of His creatures in what involves disobedience to the Creator."

The second fundamental principle of the Islamic system is allegiance and obedience to the Holy Prophet. A Messenger is to be obeyed because he is the only authentic means through which we can receive Commandments and Instructions from God. Hence we can obey God only by obeying His Messenger, for this way of obedience is genuine. A tradition of the Prophet explains the same thing: "Whoever obeys me obeys God and whoever disobeys me disobeys God."

After God and the Messenger, the Muslims owe all allegiance to those invested with authority from among themselves. In support of this, the Prophet said: "It is obligatory on a Muslim to listen to and obey the orders of those invested

with authority, whether he likes it or dislikes it, provided that it is not sinful." (14) Umm-al-Hussain reported God's Messenger as saying: "If a mutilated slave is made your commander and leads you in accordance with God's Book, listen to him and obey him" (Muslim). And Anas reported God's Messenger as saying; "Listen and obey, even if an Abyssinian slave with a head like a raisin is made a commander over you." (Bukhari).

This type of education helped in strengthening the loyalty of the believers to the Messenger, his commander and the Islamic community, and developed a sense of oneness and unity among them and encouraged greater co-operation. This feeling of '*esprit de corps*' was further cemented by the concept of Muslim brotherhood; "The believers are but a single brotherhood." (49: 10). The creation of the ideal of the Muslim brotherhood was the greatest social ideal of Islam and united the Muslim community into one single, solid structure which could face any onslaught from within or without and still remain solid like a rock.

This preparation was necessary because it plays a very dominant and significant role in all stages of the struggle between nations. It is important before fighting, during fighting and after fighting to build, raise and maintain the morale of the fighting men under all kinds of circumstances. This moral and spiritual education prepared the believers mentally and psychologically to face the coming and expected danger with the full conviction of the truthfulness and superiority of their objective over that of their enemies. They were now ready to sacrifice anything, their lives, families, children, homes and properties for the attainment of their objective. The Muhajrun (immigrants) from Makkah had

already shown that they considered no sacrifice too great for the achievement of their noble and high objective, namely the establishment and preservation of the Islamic community in Medinah. And it was this type of education and training that made the poor and humble followers of Muhammad, with practically no professional military training and with very few weapons of war, able to defeat the well-prepared, trained and fully-armed soldiers of the Quraish, who were numerically three or four times stronger than themselves. Later, they took on other Arab and Jewish tribes who were numerically and militarily far superior to them and completely destroyed their power and strength and became the virtual rulers and master of the Arabian peninsula and the biggest Arab power.

As the ultimate responsibility of fighting the enemy lies with the individual soldier, the role of the psychological factor in battle becomes very important. His inner confidence and stability, combat morale and combat ability are interdependent and indivisible, and their strength determines how far a soldier is able to withstand psychological factors and influences. The influences of these factors cannot be ignored or minimised in any military operation and the army which ignores the significance of these factors and relies solely on the strength of their armaments often finds itself in catastrophic situations. One who knows the importance of the human factor cannot fail to recognise the importance of the psychological factor in the success of military operations. In fact, all acts of war and military technique and tactics depend for their success and effectiveness on the individual soldiers who are the ultimate instruments of the fighting. Undoubtedly, war, and every battle in it, is fought by human beings. No matter what the technique of the war or the quality of fighting material in arms and machines, without the men all these things are useless. And men have different abilities and aptitudes which are influenced psychologically and many

other factors. Man, in fact, is a very complicated and sensitive being which perceives, feels, thinks and then acts. He has also a nervous system which affects and influences his actions. All these complex, sensitive and psychological functions must be thoroughly understood by army commanders in order to make the maximum use of the human resources available to them.

The high morale of Muhammad's men was mainly responsible for his success in the many battles that he fought against his enemies in the ten years of his life at Medinah. In all these battles he was outnumbered by his enemies : in the Battle of Badr by 3 to 1 ; in the Battle of Uhud by 4 to 1 ; and in the battle of Ahzab by 4 to 1 . Muhammad overcame the severe pressures of these battles on his companions, who were few in number and equipped with very few arms, with the help of God, by influencing the psychological functions of his men. He asked them to face their enemies at Badr with patient perseverance and endurance and told them that God's help would come to them and smite their enemies : " And remember your Lord inspired the angels with this message : 'I am with you : so keep the believers steadfast. I am now going to fill the hearts of the unbelievers with awe : so smite their necks and beat every joint of their bodies.' This is because they opposed God and His Messenger ; if anybody opposes God and His Messenger, surely God is very severe in retribution" (8:12-13). It filled the companions of the Prophet with encouragment and confidence to see the enemies of God smitten because of their opposition to the Truth.

To further boost their morale, they prayed to God for help, He answered, ' I will help you by sending one thousand angels, ranks on ranks ' . God told you this but as good news for you, and to comfort your hearts ; although help always comes only from God" (8:9-10)'

Note that the number of angels is exactly equivalent to the number of men in the Quraish army. The Muslims were only 313 against their force of 1000 and God sent to help them angels of the same numerical strength. This was to encourage them, comfort them and ensure them of God's help and thereby inspire confidence in them and strengthen their will and resolution to strive hard against the enemies of God and Islam. They were promised victory against them : " Remember the occasion when God promise you that one of the two hosts would fall to you" (8:7).

Similar encouragement was given to them in the battle of Uhud , when a 3,000 strong enemy force came at them and they could hardly gather 700 men against them. They needed something to build their psychological and mental confidence against the well-armed and numerically superior army of the Quraish. Muhammad promised them that God would help them with unseen forces : " Remember you said to the believers, ' Does it not suffice you that God should help you by sending down three thousand angels ? Yes, if you show fortitude and fear God in whatever you do, God will help you with (not three thousand but) five thousand angels, sweeping in , in case of a sudden attack from the enemy.' God has told you this so that you may rejoice and your hearts be filled with peace; victory and help comes from God alone, Who is All-Powerful, All-Wise. He will help you so that He may cut off a flank of the disbelievers or put them to rout with dishonour" (3:124-127). Again, this Divine help was to inspire confidence in the believers and to boost their spirits against the unbelievers.

NATURAL FACTORS

There are many examples in which psychological factors were

actually employed to build up the military morale of the believers, who were numerically weaker than their enemies and needed some mental encouragement at the time. This is felt to be necessary to get the greatest return for the minimum effort. Maximum efficiency is especially required when facing a large army with a small force. Under these conditions, sleep and fatigue and other bodily conditions which affect efficiency become extremely important in military operations. These states are dependent upon external conditions and greatly influence the efficiency and action of men on the battlefield.

This was especially observed on two occasions in Muhammad's battle operations. On the night of the Battle of Badr, when the two armies were preparing to meet each other, God changed the physical factors in favour of the believers ; " And remember the time when God gave you peace and security as from Himself in the form of drowsiness, and sent down on you water from heaven in order to cleanse you and to remove from you the defilement caused by Satan, to strengthen your hearts and to steady your footsteps" (8:11). There was rainfall on the eve of the Battle of Badr and it helped the Muslim force in three ways. First, they were able to store water in reservoirs. Second, it made the sandy ground hard and enabled them to move about steadily. Third, it created difficulties for the enemy army who were camping in the lower part of the valley which became flooded and muddy and made their movements very difficult. The defilement caused by the devil was the fear and confusion which the great strength of the enemy had caused in the minds of many of the Muslims. Rainfall and quiet sleep before the Battle of Badr helped to remove that state of mind , while uneasiness, discomfort and confusion was caused in the minds of the enemies by the muddy and slippery ground and by sleeplessness at night. When, the next morning, the armies stood face to face, the Muslim were in high spirits, confident and calm, whereas the

enemy were in very low spirits, disheartened and nervous.

In the Battle of the Trenches, when the siege of Medinah lasted for four weeks, both sides were tired and uncomfortable, especially the invading armies, because of cold and severe weather, but natural forces came to the help of the Muslims : " O you who believe ! Remember the Grace of God bestowed on you, when there came down on you hosts (to overwhelm you): But We sent against them a hurricane and forces that you saw not" (33:9). It was severely cold weather when one night a piercing blast of the cold east wind came ; it tore the enemy's tents, extinguished their fires and blasted sand and rain into their eyes. They were terrified and disheartened and left the field that night in confusion and disarray. Muhammad predicted that the Quraish had been defeated and their spirit completely crushed and that they would never dare attack Muslims again thereafter. These two examples show how the morale and confidence of the Muslims gained added support from the weather conditions in those two battles and this tremendously increased their military efficiency against their enemies, who suffered quite the opposite fate because of the hostile weather.

RUMOUR, PANIC AND BREAKDOWN

Rumours can also adversely affect the morale of soldiers through their emotions. Emotion expressed as fear is a serious military problem and , if not properly handled, may prove disastrous for the army. The soldiers must be thoroughly acquainted with the state of fear under difficult conditions of war and this should be used to increase their military efficiency. Thus the psychology of fear is an important factor in the psychology of warfare. Fear and lack of strong motivation can also make men weak-minded and unstable, and

under stress of war they may panic and break down.

Islam has effectively checked these unhealthy psychological influences with positive, healthy and inspiring moral and spiritual education based on the philosophy of Tawhid (Unity). People who believe and practise this philosophy in life hardly ever fall prey to any of these weakening influences. However, if there are any such instances they can be very quickly rectified by the leader of the armed forces. Muhammad, who was the perfect model for mankind in every aspect of life, fully understood the importance of these psychological factors and rectified effectively any such situation that arose in any military operation.

As explained before, Muhammad had fully prepared his men to meet any situation, however grave or dangerous. They were fully aware that the Path of God was not a bed of roses but full of trials and hardships ; " We will surely put you to trial by involving you in fear and hunger and by causing loss of property, life and earnings. And give good news to those who remain steadfast in these trials : when misfortune comes to them, they say, ' We are from God and we shall certainly return to Him ' . The Lord will bestow great Blessings and Mercy upon them ; such are the people who are rightly guided (2:155-157)."

This verse expresses the feelings and attitude of true and rightly guided people under conditions of great hardship and distress. They know that life in this world is temporary and that they have to go sooner or later. It is therefore far better to fight in His Way and sacrifice our lives for His Sake than to spend our lives in self-seeking and then die from some disease or accident. This high moral character enables them to perform miraculous acts of bravery and courage in the battlefield which becomes a source of wonder and surprise to

ordinary people.

The same warning is repeated in Surah al-Tawbah : " O Prophet, tell them plainly, ' If your fathers and your sons, and your brothers and your wives, and your near and dear ones and the wealth you have acquired and the trade you fear may decline and the homes which delight you if all these things are dearer to you than God and His Messenger and the struggle in His Way then wait till God passes His Judgement on you ; for God does not guide wicked people ' " (9:24).

Obviously the believers were prepared with the philosophy of life that God and His Messenger were dearer to them than any other worldly thing. And they were ready to sacrifice anything to defend this philosophy of life, no matter what the cost . This type of education inspired such confidence and courage in Muhammad's men that every one of them was like a mobile tank against which no existing army could fight.

CONSULTATION

The believers who were fighting with Muhammad were not ignorant of what was happening. They fully knew what was involved in these military operations and were prepared to sacrifice everything for the defence and protection of their faith. Besides, every battle was fought with full consultation with all the men. Muhammad never took any decision with regard to military matters without consulting his companions about all stages of military operations. The Prophet was advised by God to do so ; " And take counsel with them in the conduct of the affair ; then, when once you make up your mind (to do a thing), trust in God (and do it) " (3:159).

Consultation is of great importance in military science. The

Prophet made full use of consultation and made it an important institution in the Islamic system. He always discussed important matters with his colleagues to find the correct solution to the difficult problems facing him. When the matter was thoroughly discussed and a solution found, it was immediately executed without delay. This enabled all his men to take part in discussion and offer suggestions and in this way the best solution was found by mutual consultation. It was used in all battles : In Badr, Muhammad consulted all parties, including Ansar and Muhajirun , with regard to the caravan and the Quraish main force and then marched towards the valley of Badr. Even the place of fighting was selected on the advice of Al-Hubab bin Al-Mundhir ; in the Battle of Uhud, after long discussion, it was decided that the Muslim army should come out of Medinah to face the Quraish. Even though Prophet's senior colleagues were of the opinion that they should fight the enemy from within the city, the young men, including Hamza, the uncle of the Prophet, insisted on going out of Medinah, and the final decision was according to their suggestion. Likewise in the Battle of Ahzab, after consultation, the decision was taken on the advice of Salman Farsi that they should defend Medinah from behind the trenches.

Thus all matters were thoroughly discussed before taking any final decision. This kept all men informed of the military situation and no one was left in darkness about any matter. Every one was fully aware of the danger and hardship involved in these military campaigns. This process was also based on wisdom and practical necessity. When any decision was taken jointly by all people it was more likely to increase the efficiency and speed of the military operation and receive full co-operation from all members of the fighting force. Besides, it created confidence and trust in every member of the force and provided him with a purpose and cause for fighting. Every man considered himself as a part of the whole and therefore, left no

stone unturned in defending its solidarity. Thus the process of consultation added further vigour and zeal to the fighting efforts of Mujahidun in the battle against the unbelievers.

Another element which is of considerable importance in military science is that of the breakdown of morale through rumours and panic. This is a serious military matter and if not properly handled in time may prove disastrous for the whole army. Muhammad was fully conscious of this military need and always took effective steps in time to stop rumour from spreading among members of the fighting force. It happened a number of times in his military operations. In the Battle of Uhud, a rumour was spread that Muhammad was killed. It disappointed and disheartened many of his colleagues, who threw down their swords and said what was the use of fighting if the Holy Prophet had been killed. This rumour could have spread and demoralised the whole Muslim army at a very critical moment of the battle. Ka'b bin Malik, who saw the Prophet alive, proclaimed at the top of his voice: "O Believers, be glad, for the Prophet of God is here and still alive." This inspired the Muslims, who rallied round Muhammad with reinforced strength and fought heroically and saved their community from total defeat. This reveals another remarkable feature of Muhammad's military genius. He educated and trained his men in such a way that they never panicked or broke down in difficult situations. Everyone knew what he had to do and played his part conscientiously with full understanding.

And again, in the Battle of Hunain, when the new converts fled from the battle and the rest of the Muslim army began retreating in confusion and disorder, Muhammad cried "Where are you going, men? Come to me. I am God's Messenger. I am Muhammad, son of Abdul Muttalib." He said, "O Abbas, cry loudly, 'O Ansar, O comrades of the

acacia tree.' " Thereupon Abbas cried loudly enough to reach the Muslims, "O people of Ansar! O Men who opened their homes and helped Muhammad! O people of the Muhajirun! O Men who pledged their allegiance under the tree! Muhammad is still alive. Charge forward with him." Abbas repeated his call until the whole valley was filled with the echo: "Here we are; Here we are." Muslims came round him from all sides and attacked the enemy with a fierce onslaught and won the battle.

Thus Muhammad managed to come out in flying colours on various occasions when the military situation was extremely disastrous merely by his ingenious skill, determination and knowledge of the psychology of people under such circumstances. His military skill and knowledge and its right application in time helped him to change near-defeat into total victory. His inspiring example infused confidence and courage into his men on such occasions; each of them then fought heroically and changed the entire picture of the battle.

DEGREE OF MORALE

It was sheer will and determination on the part of Muhammad and his men that won them victories in these battles. Muhammad was fully conscious of his lack of men compared to the strength of his enemies. He was surrounded by enemies coming from all directions, and his town was not even safe from within because of the treacherous and hostile activities of the Jews. Numerically he was no match for the Quraish, the Arab tribesmen or the Jewish tribes of medinah and in strength of arms and weapons his position was still worse. He weighed all those factors against the human factor and decided fully to utilise and exploit the possibilities of building all his hopes on the latter. It is no secret that

ultimately everything depends on the quality, character and morale of the men who have to fight the battles. Muhammad inspired confidence in his men with the doctrine of Tawhid (Unity of God) and gave them the highest and the noblest objective to achieve, not for any material gain or profit, but to gain the Pleasure of God. This gave his men that courage, will and determination before which no earthly power could stand. Every force that came in his way was totally defeated and crushed until complete victory was won within a period of eight years. All Arab powers, the Quraish, the tribesmen and the Jews were subdued and defeated.

Many examples can be given to show the high degree of the morale of Muhammad's companions both in peace and in war. In the Battle of Badr, Muhammad told the news of the threat of the Quraish army to his people and asked for their advice. Abu Bakr and Umar supported military action very strongly. Then Al-Miqdad got up and said: "O Messenger of God, go where God tells you for we are with you. We will not say as the children of Israel said to Moses, 'You and your Lord go and fight and we will stay at home,' but we will fight with you. By God, if you were to take us to Ber al-Ghimad, we would fight resolutely with you against its defenders until you gained it."

Then the Prophet said: "Give me advice, O men," by which he meant the Ansar. When he spoke these words, Sa'd bin Muaz said: "It seems as if you mean us," and when he said that he did, Sa'd said: "We believe in you, we declare your truth, we witness that what you have brought is the Truth, and we have given you our words and agreement to hear and obey; so go where you wish, we are with you; and by God, if you were to ask us to cross this sea and you plunge into it, we would plunge into it with you; not a man would stay behind. We do not dislike the idea of meeting your enemy

tomorrow. We are experienced in war, trustworthy in combat. It may well be that God will let us show you something which will bring you joy, so take us along with God's Blessing. (13)

When Ubaidah was wounded in the Battle of Badr, he said that if Abu Talib were alive he would have admitted that this verse rightfully applied to him: "We will give Muhammad over to the enemy only when we die around him fighting and are forgotten by our wives and children." Ubaidah fought with great courage and tenacity and killed many men of the enemy in this battle.

In the Battle of Uhud, one brave companion asked the Prophet where he would go if he were killed. The Prophet answered; "To Paradise." He was so overpowered with this news that he ran into the enemy fighting and was killed. Ibn Nadhar, uncle of Anas, when heard that the Prophet was killed, said what would he do without the Prophet and went into the enemy lines and died fighting. After the battle, his body was found full of countless wounds. When the Prophet was under severe attack by the enemy, who had encircled him and wounded him, he said; "Who will sacrifice his life for me?" Zaid bin Sakan, along with five Ansar, offered their lives, and each one of them died while defending the Prophet. At this, the companions formed a circle round him and Abu Dajjanah covered him like a bow and took all the arrows that were fired at him. Talha lost his arm while stopping swords from striking the Holy Prophet. (14) Many heroic deeds were performed by Muslim fighters in the defence of the Prophet. They would under no circumstances allow any harm to come

13. Ibn Ishaq's *Sirat Rasul Allah*, English translation by A. Guillaume, pp. 293-294.

14. Allama Shibli Naumani, *Seerat Al-Nabi*, Vol.1. pp.379-80

to him while they were alive.

After the Battle of Uhud, many incidents happened in which the unbelievers invited Muslim preachers and then treacherously killed them. One such incident was that in which two Muslims, Amr bin Umayyah al-Damri and an Ansari, were killed by the unbelievers. Jabbar, who later embraced Islam, was one of those who took part in their killing. Jabbar said: "What led me to become a Muslim was that I stabbed one of them between the shoulders that day and I saw the point of the spear come out of his chest, and I heard him say, 'I have won by God'! I could not make out what he meant by the words, seeing that I had killed him, until afterwards I asked others and was told that it was martyrdom, and then I said, 'By God he has won.' " (15)

Likewise, six other companions of the Prophet were mercilessly butchered by the unbelievers. Two of them were Khubaib and Zaid. Abu Sufyan asked Zaid: "Tell me, O Zaid, would you not prefer that Muhammad were here in your place to receive this last punishment while you were at home with your people?" Zaid answered; "No! BY God. I certainly prefer that Muhammad be where he is, safe from all harm. That is more preferable to me than reunion with my people."

Stupefied, Abu Sufyan rejoined: "Never have I seen anyone more beloved by his companions than Muhammad." Khubaib offered a two-rakat prayer before his death and said; "By God, were I not afraid that you might think I was not ready to die, I would have prolonged my prayer." (16)

At the time of the Treaty of Hudaibiyah, the Quraish sent Urwa bin Masud Al-Thaqafi to the Prophet to settle the terms

15. Ibn Ishaq's *Sirat*, op. cit., p. 435.

of peace. When he came back he said: "I have been to Chosroes in his kingdom, and Caesar in his kingdom and the Negus in his kingdom, but never have I seen a king among a people like Muhammad among his companions. I have seen a people who will never abandon him for any reason, so form your own opinion."

Uthman was sent to the Quraish but news spread that he was killed. Thereupon all the 1400 men were called by the Prophet, and there, under a large tree in the middle of the valley of Hudaibiyah, they covenanted with him to fight to the last man. This covenant came to be known as the Covenant of Ridwan.

Their morale was again tested at the time of the campaign of Tabuk. It was a very far place from Medinah on the border of Syria, mostly desolate and waterless desert and in the height of summer heat. It was a very severe test for the Muslims – whether they were prepared to take this long and arduous journey to Tabuk, leaving their families and properties and all their comforts, to face a powerful enemy who had only a few years ago beaten mighty Persia. Really it was a test of their Iman, their loyalty to God and His Messenger. But all these fears and hardship were nothing in comparison with their love for Islam and its Prophet. A force of 30,000 men was ready to march with the Prophet of God and to bear all the discomforts and inconveniences of the long journey and of waging war in the heat of summer.

These are just a few examples of the high morale and great confidence and conviction of the companions of Muhammad which enabled them to defeat and destroy all opposition to their Faith throughout the Arab peninsula in a period of

16. M. Husaiyn Hykal, *The Life of Muhammad*, pp.274-75.

eight years and to prepare the way for destroying opposition in the neighbouring Arab lands in the next decade. Muhammad had infused in them such a spirit of the love of God that they really took delight and pleasure in suffering pain and hardship in His Way. The intensity of their love for God was so immense that awareness of time, space, fear and hardship in the struggle for their cause became almost non-existent. The only thing they knew was striving in His Way to seek His Pleasure and they had no feeling or realisation of what happened to them during this struggle. This Quranic verse completely fits the action of these people: "God is well pleased with them, and they are well pleased. They are the party of God." (58: 22).

An incident in one of the expeditions throws some light on the pleasure and satisfaction they derived in the Company of their Lord, when all feelings of physical pain and fear were unknown to them. One of the Ansar was on guard duty at night and was praying when he was shot with an arrow three times. Each time he pulled the arrow out and put it down but continued reciting the Qur'an. Then he bowed down and prostrated and only then did he notice that he was wounded by feeling the blood. He woke up his companion and told him about this. When his companion saw the Ansari with blood all over him he said: "Good gracious, why didn't you wake me up the first time you were hit?" He replied, "I was reading a Surah of the Qur'an and did not want to stop until I had finished it. When the shooting continued I bowed in prayer and woke you." (17)

A non-believer can never understand the beauty and excellence of the delight in fear and pain borne in the struggle for God's Sake.

17. Ibn Ishaq, op. cit., p. 447.

2

OFFENSIVE ACTION

It is recognised by all military experts that offensive action in most cases is necessary to win a war. It is, in fact, a guarantee of success. This is necessary not only because war is a tactical manoeuvre but also because the offensive party knows what it wants and what its objective is; whereas the defensive side is in a state of complete uncertainty about its objective. The commander can devise his plans, select his targets according to his own judgement, objective and will, and surprise the enemy on all fronts. The advantage of this policy is that as the tactical initiative is with the offensive party, it can withdraw whenever it wishes, or whenever it finds that the military operation is not going in its favour, with the minimum loss of life and material. Thus the offensive party has a great psychological advantage and this increases its confidence and courage and also acts as a tonic to its fighting personnel.

It is a very useful weapon of war and should be utilised whenever there is an opportunity for it. However, it is absolutely necessary to plan all the details of the offensive very carefully and with great consideration and even make suitable alternative plans in the event of anything going wrong with it. It is also essential that full preparations should be made and completed before taking any practical steps towards it. After due preparations, the offensive should be launched and executed with the utmost determination, skill and speed, thus,

leaving no time to the enemy for preparation. Speed and secrecy are essential for the success of an offensive action as well as for reducing casualties. And if, by any chance, the plan becomes known to the enemy, or is frustrated by their efforts then there must be an alternative plan to come into operation without any delay.

It may also be emphasised that it is the duty of the leader to decide all matters relating to the offensive plan, its preparation and execution. He decides how the battle is to be fought; what principles of offensive or defence war are to be applied;? How much force is required to execute the plan;? What strategy of war or military tactics are likely to be used in it;? What preparations are required in the completion of the plan and the amount of time needed. The leader has to think of all such matters in the making of any offensive as well as defensive plans.

When the enemy is taken by surprise in an offensive attack, he is likely to lose sense of balance and make mistakes in his military operations, irrespective of his strength in men and arms. A successful leader takes full advantage of such mistakes and punishes the enemy with full force, destroying his fighting spirit as well as his military power.

Muhammad and his companions had suffered for a long time at the hands of the Quraish and had left their town of birth, their homes and comforts, and taken refuge at Medinah. They had no military designs or other ambitions. They simply wanted to practise their faith without any interference, but the Quraish did not allow them any freedom of thought or freedom of religion. When they came to Medinah, the Quraish continued their oppression and did not stop their excesses and hostility but now organised military attacks in the form of raids,

plundering and conspiracies. The Muslims had one asset and that was their faith, which they wanted to preserve and protect under all circumstances. They could not let this state of harassment and fear continue indefinitely. Fighting was not desirable, but persecution, oppression and suppression was worse because it did not allow goodness, truth and justice to flourish in a normal way. (2:191) Bloodshed is an evil thing, but to oppress and harass people for adhering to their own faith and to try and force them to give up their faith and adopt other ways which they do not like is far worse than fighting or killing a few people to stop the former.

This was the state of affairs when Muhammad and his companions migrated to Medinah. Their object was simply to preserve their Islamic ideology and to practise it in their own town without disturbing anyone or forcing anyone to accept it and without being forced by others to do otherwise. They had suffered for ten years at the hands of the Quraish but now they could not tolerate that oppression, suppression and harassment any longer and were fully prepared to stop any aggression or obstructive force which stood in their way. Their objective was to preserve and establish their faith in the town of Medinah, and therefore they found it necessary, first, to organise its defence system in such a way as to meet all possible dangers and risks, and second, to stop all obstructive forces which were in the way of the Muslims; third, to destroy all destructive and hostile forces which were determined to nip this faith in the bud before it could establish its stronghold; fourth, to destroy such leadership in the country as was actively participating in hostile activities against Islam and inciting people to organise attacks and raids on Medinah; and fifth, to crush those forces which were harassing and threatening people who were inclined towards Islam.

The object was not to kill people or shed unnecessary blood

but to achieve complete security by weakening the opposition most effectively, and wherever necessary, by destroying its resistance. It was an ideological struggle between the forces of Truth and the power of evil and for this purpose mere defence was not enough. It was neither appropriate in the circumstances, nor adequate from the defensive point of view, nor militarily wise, to sit in Medinah for the enemies to attack and then defend themselves. Muhammad was fully aware of the dangers of such a policy in the circumstances when he was threatened from outside by the Quraish and their allies and from inside by the Jewish tribes. It was vital, he thought, that the enemies must be faced boldly and with courage, otherwise forces of evil, vice and corruption would jointly try to crush and destroy Truth for ever. People would fear the enemy and fear of God would disappear from their mind. The evil forces were given enough time to understand but they did not attach much importance to it. Now it was time for the forces of Truth to organise and come out with full strength and determination and destroy evil and take away the source of power from it.

This objective could be effectively and successfully achieved only by offensive action, for it would not only secure the maximum advantage for the Muslims but would also involve the minimum loss of life. Muhammad therefore adopted offensive action as the major weapon of his military strategy in all battles where he could organise such an action and also managed to keep his defences strong. Whenever the enemy made any mistake or committed any tactical error in defence or offence, he never let the opportunity slip from his hands without effectively using it to his own advantage. He often, in big encounters succeeded in forcing the enemy to make movements in line with his own military plan.

In the first three major battles, offensive action was of a

different nature because of the very weak position of the Muslims. They were outnumbered in men and weapons. Muhammad therefore organised his offensive action but on entirely new principles. He made his defence plans for each battle which were secret from everyone. He also managed to get information about enemy plans and movements through his secret service. He was at all times aware of enemy positions and plans while the enemy, on the otherhand, was absolutely unaware of his intentions. Thus he was often able to render enemy war strategy and military tactics totally useless and ineffective by his surprise moves on every occasion.

In the battle of Badr, though the strength of the Muslim forces was very small, Muhammad went out of Medinah to face the enemy before the latter could manage to come into his territory. He deliberately avoided fighting in the vicinity of Medinah and moved towards the enemy partly for security reasons, partly to leave the enemy in doubt as to the object of his movements, and partly to introduce the element of surprise in his encounter with them. In this way they were neither able to know the movements nor the intentions of the Muslim force. They remained guessing as to what Muhammad intended to do while he reached the plain of Badr. Some thought he was after the trading caravan which was coming from Syria under the leadership of Abu Sufyan and some were under the impression that he was coming to fight the main force of the Quraish. No one was certain about the motive or movements of Muhammad, therefore they could not devise any definite military strategy or plan any military tactics. Muhammad kept them in doubt as to his intentions regarding the caravan and the main force. They could neither plan their attack on a solid basis nor prepare their defence plan in view of this uncertainty. On the other hand, Muhammad knew full well that they depended for their success on their cavalry under the command of Khalid bin Walid and infantry led by Abu Jahl.

He was free to establish his line of defence anywhere he liked in the valley of Badr. He therefore organised his defence line according to his own plan which totally rendered the enemy cavalry ineffective and useless.

The night before fighting took place there was rainfall which made the valley muddy, sticky and slippery. The Quraish, who were on the other side of the valley, found it difficult to move. Muhammad, on the other hand, reached the place of fighting before the enemy, occupied the better position and took command of all the sources of water in that valley. When the Quraish came out of the muddy part of the valley, they took positions in a sandy place which seemed dry but it was quicksand which readily swallows up heavy objects placed on it. The Quraish were quite unaware of this. When the fighting began their cavalry were rendered absolutely useless in the battle. They had to bring their infantry in for a general attack on the Muslim force but their advance was checked by the sudden onslaught of arrows from Muslim archers. The Quraish suffered heavy casualties because of their slow movement in the quicksand. When they came closer to the Muslim lines they were, by then, extremely tired and exhausted with exertion and thirst and could not withstand the attack of Muhammad's men. Thus, they retreated.

Another remarkable achievement of Muhammad in this battle was to keep the enemy force divided. It was a great strategical move on his part. He kept his movements an absolute secret from the enemy by following unusual and difficult routes through the mountains. They could not know what his plans were and therefore could not afford to bring back the force that had been sent to defend the caravan. When the caravan had passed safely it was too late for the force to join the main army before the battle. Thus this contingent of the Quraish could not participate in the battle due to Muhammad's striking

moves after leaving Medinah and the main force had to fight alone. Yet another benefit of this strategy was that some Arab tribes, which had joined the Quraish to defend the caravan, withdrew from fighting when they learned that the caravan had gone safely to Makkah.

Then some of the Quraish chiefs including Utba bin Rabiya, Hakim bin Hazam and Marwan bin Hakam were against fighting when they saw that the caravan had passed safely to Makkah. They openly opposed Abu Jahl and propagated against fighting with Muhammad. Thus they were, in fact, morally defeated before the battle began. Then Muhammad, through his superior military tactics, forced them to attack from very bad battle positions. When he found the lion was trapped he attacked them and destroyed their military power and fighting ability.

It may here be pointed out that secrecy in war is very important for the success of a military operation. Muhammad out-classed and out-manoeuvred his enemies almost in every battle inspite of their great numbers because of this strategical weapon. When he left Medinah for Badr, there were different suggestions regarding the caravan and the Quraish army. Some of the companions had advised him to attack the caravan. Muhammad listened to all the proposals but did not disclose his own plans and marched towards the direction of Badr. However, it seems certain, as is confirmed by his later strategical moves, that the caravan was not the target of Muhammad because it was not advisable from the military point of view, especially when there was a large force of the Quraish to defend it. Muhammad seemed to be fully aware of this fact and did not adopt the very obvious course which everyone thought he would. Though other people did not realise but he must have fully thought of the potential dangers of such a military move. This could have practically

crushed the Muslim force as well as endangered the security of Medinah.

It was necessary from the military point of view that the enemy's main force must be destroyed. It was also essential in view of their military superiority to engage them through surprise moves at a place and time most unsuitable for them from the military point of view. This view is confirmed by the Qur'an in these words, "Your Lord had brought you forth from your home with the Truth, for some of the believers were very much averse to it: They were arguing with you concerning the Truth, though it had become quite evident; they were filled with awe as if they were being driven towards death with their eyes wide open (8: 5-6). These verses clearly refute the allegation that Muhammad had marched from Medinah with the intention of plundering the caravan, but when they learnt on their way that the caravan had escaped, they decided to attack the Quraish army. The Qur'an contradicts this opinion and says that God brought forth Muhammad from his home with the Truth at the very beginning to fight the army of the Quraish in a decisive battle. Next verse of the Qur'an explicitly sums up the objective of this battle, "Remember the occasion when God was holding out to you the promise that one of the two hosts would fall to you: you wished the weaker host should fall to you: but God Willed to prove by His words the Truth to be Truth and to cut across the roots of the unbelievers so that the Truth should come out as Truth and falsehood should be proved to be falsehood, even though the evildoers did not like it (8: 7-8)."

This verse leaves no doubt as to the object of Muhammad when he left Medinah with his small force towards the valley of Badr. As he did not reveal his intention some of his companions as well as his enemies thought he was coming out

to attack the caravan. But his plan as this verse shows, was to destroy the military might of the Quraish once for all and establish the Truth of his mission. If he had not marched out to meet the Quraish army on that occasion, the Muslims would have lost all chances of their survival. Their bold march, in fact, demoralised the enemy and their victory at Badr destroyed the fighting ability and military power of the enemy. This strategical move of Muhammad shows his great wisdom as a military leader. He knew his object and had made all the preparations for it, while his enemy was uncertain right upto the last moment whether to fight or go back and, therefore, had not prepared any suitable plan of the battle. In military tactics, his move was practically an offensive one and he did not give any chance to the enemy to take the tactical initiative from him. This policy of Muhammad paid off, and the enemy, who were already demoralised and disappointed at the high morale and courage of the Muslims, began to retreat, leaving their dead and prisoners and possessions in the hands of the Muslims.

In the battle of Uhud, the enemy had encamped near the mountain of Uhud. They had strong cavalry of 200 horsemen under the command of Khalid bin Walid and infantry of over 2000 under the command of Ikrah bin Abu Jahl. Their plan was to crush the Muslim force with their cavalry when it would come through the rugged plain from the front through the treachery and connivance of Abdullah bin Abayy. Muhammad had received all information about their movements and plans and had prepared his own master-plan. He had sent his spies who mixed with the enemy force and regularly sent relevant information about their intentions. Muhammad came out of the town along with his companions but on his way changed his direction towards the rocky plains of Banu Harithah and secretly reached the pass of Uhud behind enemy lines. Seeing this strange move Abdullah

bin Abayy took his 300 men and went back to Medinah. He could neither inform the Quraish about the movements of Muhammad nor could he join the Muslim forces. He therefore decided to take his men back to the city.

The enemy was completely surprised to find Muhammad at their rear with strong defensive position. Their cavalry plan was completely rendered useless and ineffective by the tactical moves of Muhammad. On reaching Uhud, Muhammad organised his men for the battle. He appointed Zubair leader of the small cavalry and appointed some archers for his defence. And a contingent of 50 archers under the leadership of Abdullah bin Jubair was appointed near the mountain of Ainain to defend the pass from any attack from the rear of the army. Then he divided his infantry division into two companies and ordered one to advance in the direction of the mountain Ainain. The enemy did not understand the significance of this move. Khalid bin Walid without waiting for Ikramah bin Abu Jahl advanced with his cavalry and attacked the Muslim force but was beaten back by the two-pronged attack of the archers. At the same time Zubair was ordered to attack from one wing and the other force from the other wing of Khalid's cavalry. Khalid retreated in confusion and demoralised the rest of their army. In the meantime Muslim force attacked Ikramah's army which also fled in confusion and disorder, but a mistake on the part of the archers, who had been ordered to defend the gap between the hills and never to leave it under any circumstances, changed the battle situation. Even in this critical and dangerous moment, Muhammad did not lose sight of his major policy of offensive action. When he found that his strong defensive plan was wretched by the mistake of his archers, he immediately acted on his alternative plan to meet the threat of the enemy attack. He gathered some forces and fought bravely and gradually withdrew to new defence line on the high ground near the

mountain Uhud. Ali fought back and occupied the pass and checked the onslaught of the enemy from that direction. Hamza launched counter attack from the other side. When the enemy went up the mountain to dislodge the Muslims from their defensive position, Muhammad, who was badly wounded, saw them and said, "O God ! It is not fitting that they should be above us." Thereupon Usman and other companions went up and fought with them until they drove them down the hill. (1) Thus he was able to frustrate their plans by occupying high defensive position on the mountain and the enemy lost their advantage which they had gained owing to the error of Muslim archers. When the enemy found Muslim resistance and counter attacks too dangerous and hard to break through they quietly withdrew without completing their victory.

Muslim army suffered heavy casualties but they kept fighting bravely through the determination and courage of their leader. They completely rectified their mistake and immediately re-organised and launched their new plan and established new defensive line with speed. It was an extreme test of Muhammad's ability, character and will as a military leader. When the enemy left in haste without completing their victory, Muhammad again took the initiative in his strategical move against the enemy and pursued them. They realised their mistake later on when they had left Medinah, but it was too late because Muhammad had foreseen the danger and had therefore decided to pursue them.

In the Battle of Ahzab, the only effective and practical method facing an enemy far superior in men and material was a defensive strategy which Muhammad organised by digging a trench round the unprotected and open spaces of Medinah. This method of defence was not known to the Arabs and they

1. *Ibn Ishaq*, English Translation .p.382.

were all surprised to see a ditch separating them from the Muslims. It left the battle initiative in the hands of the Muslims because the Quraish and their allies could find no way to cross it and fight with them. This was the purpose of the trench, to stop the enemy from coming within the boundary of the town. The battle of Trenches was another example of his military genius . The enemy had come in great strength, outnumbering Muslims by four to one. This was the only effective way of fighting against such a large force without endangering the security of the town. He very efficiently organised his defence system by digging three and a half miles of trench over the unprotected area from the North to the West. He fixed gates of trenches and every gate was looked after by a group of men. Jubair was the leader of these men. Archers were appointed on every high rock in the area of the trench to defend it from enemy attack. Then he appointed Abu Bakr, Umar, Abu Zar and Salman Farsi as deputy commanders. Small patrolling contingents were sent to supervise the whole area. Small sections under section commanders were appointed at different points to defend the trench from the enemies but the main force was under his own command. He also appointed two contingents to look after women and children turn by turn. Though the enemy had surrounded the town because of their numerical strength, the initiative remained all the time with Muhammad . The enemy force was spread all over the length of the trench and did not know what to do. Whenever they tried to cross it from various points they were immediately pinned down by the archers.

Muhammad also out-classed his enemy by his strategical moves which divided the enemy camp and spread mistrust and doubt among them. One night the enemy who were already disheartened and frustrated, by the long siege and battered by the cold wintry storms, left quietly for their homes. Next morning when Muhammad saw the battlefield empty, he

forecast that the Quraish would never attack them again. This shows the confidence and morale of Muslim leader and his companions.

A cursory study of the three battles of Badr, Uhud and Ahzab shows superiority of Muhammad's war strategy, military tactics and defence plans over that of his enemies. He was always ahead of his enemies in military tactics and strategical moves. He always managed to know the plans of his enemies, forced them to attack at most unsuitable position and time, commit mistakes and show their weaknesses and vulnerable points. Then he attacked them with determination and full force and rendered all their plans in vain. Again, he never adopted the same defence plan and military tactics with the same enemy on more than one occasion. He always adjusted his plan in accordance with the needs and condition of time and place. In Uhud when the battle situation was reversed against the Muslims by the error of their archers, he immediately ordered his men to adopt the alternative defence plan and then launched counter-offensive from both sides against the advancing units of the enemy. Thus he always kept the initiative in his hand and the enemy had to move according to his plans.

Another thing to remember in this respect is Muhammad's foresight, wisdom and skill in defeating large armies. It was extremely difficult, rather impossible task to fight against very strong army, outnumbering him by four to one. He therefore devised various strategical and tactical plans to offset enemy advantage in men and material over him. He kept his military plans secret and left his enemies in doubt regarding his intentions and then suddenly appeared at a least expected position, rendering the enemy cavalry totally ineffective as at Badr and Uhud. On other occasions, he used his small force most effectively while blocking the large enemy force behind

his defensive line as in the battle of Ahzab. On all these occasions the effectiveness and success of his carefully thought military tactics was due to secrecy, surprise, speed and simplicity of his plans.

After this battle, Muhammad never allowed any of his enemies close to Medinah. He always met them on their own home ground. He organised a very effective patrolling system which kept him informed of the movements both of his actual and potential enemies. He took offensive action against different Jewish tribes at different times and did not give them any chance to organise themselves for a determined fight against him. He besieged the Bani Qainuqah and forced them to surrender without fighting. Then came the turn of the Bani Nazir after the Battle of Uhud. They were besieged and forced to surrender without fighting. All their arms and fighting equipment was captured. After the Battle of Ahzab, Muhammad attacked the Bani Quraizah, who surrendered after a siege of fifteen days without fighting. The Jews of Khabiar were taken by surprise by sudden attack of Muhammad and offered great resistance, but after some fighting they also surrendered. The steps he took against the Jewish tribes point to another important principle of his policy. He was very gentle, kind and generous with his enemies. He fought against them with courage and determination but when he defeated them, he treated them well and forgave all their previous crimes. If any of the enemies inclined to peace he readily made peace with them (8:61). But when the enemy after having made peace treaties and pacts of friendship and mutual defence, mocked at his gentleness and answered his generosity and goodness with treachery, deceit and subversion he took severe action and did not give any respite. However, even on these occasions he did not go beyond limits of justice in retribution and punishment (5:8).

Muhammad's Umrah expedition of Hudaibiyah was a master move on his part. He knew full well there was a state of war between the Quraish and the Muslims and the former would under no circumstances allow them to perform Umrah. They had only recently been defeated with humiliation in the battle of Ahzab and wounds of their dead were still fresh in their minds. However it was a unique and surprising strategical move and even many of his companions were surprised at this. The hypocrites and unbelievers were jubilant that Muhammad was throwing himself in the harlot's nest where they thought his destruction was certain. The Qur'an describes their feelings in these words, " And that He may punish the hypocrites, men and women, and the polytheists, men and women, who imagine an evil opinion of God———Nay, you thought that the Messenger and the believers would never return to their families; this seemed pleasing in your hearts, and you conceived an evil thought, for you are a people lost in wickedness (48:6,12)." This verse clearly shows how the enemies of Islam were happy at this move of Muhammad and were sure that he and his companions would be destroyed by the Quraish and would never return to Medinah. Muhammad and his men were wearing Ihram and had animals of sacrifice with them and were unarmed, only carrying swords in their sheath. He knew that if the Quraish refused him entrance into Makkah for Umrah and engaged them in fighting while they were wearing Ihram and having sacrificial animals with clear signs on them, they would invite wrath and anger of the Arab people and lose their respect. It would not be so easy for them to destroy and dishonour the emblems of God (Sha'a'ir) for which they were regarded custodian of the Ka'bah and get away with it. It was considered great sin even by the unbelievers of Arabia and they would not allow it under any circumstances. The Qur'an mentions the sanctity of the sacrificial animals in these words, " O believers, do not violate the sanctity of the emblems of God, nor of the sacred month,

nor of the animals brought for sacrifice, nor the garlands, nor the people resorting to the Sacred House (5: 2)."'

Muhammad, therefore, marched towards Makkah for Umrah without any hesitation or fear but when he reached Zul Halifah, he was informed of the war preparations of the Quraish. Then he changed his course and followed a very difficult route through the mountains and reached Hudaibiyah with great inconvenience and hardship to him and his people. The Quraish were completely unaware of his movements and had sent their cavalry under Khalid bin Walid to stop him on his way to Makkah. Later on, they also sent an infantry contingent to strengthen and support the cavalry. At Hudaibiyah Hudail bin Warqa Al-Ghuza'ah came to him and greeted him and informed him of the evil intentions of the Quraish. He said, "We have not come to fight; we have come to perform Tawaf (circumambulate) of the Ka'ba. Hudail went to the Quraish and informed them of Muhammad's intention that he had come for Umrah and not for war but if they would unnecessarily fight against him then he was prepared for it. However, he advised them to make peace with Muhammad. (1)

Thus Muhammad proved his superiority to his enemies both in strategical moves as well as in military tactics. He wanted to perform Umrah and had no desire to fight but if the enemy would force it on him, he was ready for it. He knew that the Quraish had been totally defeated both militarily and morally and their fighting spirit had been completely crushed and they would not fight, especially when he had come with Ihram and unarmed. But as they were the custodians of the Ka'ba and enjoyed great esteem and reputation, they felt humiliation in taking initiative for

peace. Muhammad fully conscious of their pride and position offered them peace which they readily accepted though like an untamed camel frittered and frowned for a while in settling provisions of the peace treaty. Apparently it was not a favourable treaty for Muhammad but time proved that it was his greatest victory against the unbelievers for it was the turning point in the history of Islam.

Another point worth mentioning in this respect is the great wisdom of Muhammad as a military leader in taking this initiative which surprised both his friends and enemies. It was no time for Umrah and any such move was bound to end in utter failure and destruction. But military tactics of Muhammad paid off and the enemy could not stop him on his way until he had reached Hudaibiyah. Then he very intelligently offered peace with option of war which put the Quraish into very difficult situation. They could not take any decision other than that of peace for they were fully convinced in their hearts of the superiority of Muhammad in the battlefield.

When the Quraish broke the Treaty of Hudaibiyah, Muhammad immediately took offensive action against them with a strong force of 10,000 fighting men and did not give them any chance to make any preparation for it. Suddenly, they found Muhammad in the outskirts of Makkah, they surrendered and Muhammad entered his birth-town victorious without any bloodshed. It was his offensive action, alone with his military tactics, which were well-planned and efficiently executed and gave little time or chance to the Quraish to prepare their defences, that made his victory easy and bloodless. It was one of his best-organised, well-planned and efficiently executed strategical moves against the Quraish and had very successful and satisfactory results.

After this he took offensive action against the hostile, strong and very powerful tribes of the Banu Hawazin and Banu Thaqif and won complete victory over them. Thereafter, he turned to Ta'if, but, realising what the cost would be in terms of human life, he abandoned it, hoping that the people would soon understand their position and submit to the Medinah Government and become its source of strength and power. His study of the situation was very realistic because the destruction of Ta'if or its people was not his objective. Besides, the cost in terms of human life was not acceptable to the Prophet. After a very short period, the chiefs of Ta'if sent a deputation for a peace treaty and became the strong arm and backbone of the Central Government in its later military campaigns.

The Prophet's last great offensive was against the Romans, who were planning to attack Medinah. He marched at the head of 30,000 fighting men and camped at Tabuk but the Romans withdrew. It was a very strategical operation of the Holy Prophet, in terms of its military effects and its political influence both on the neighbouring Christian states in particular and on the Arab tribes in general. Muhammad also took offensive actions against several hostile Arab tribes in the neighbouring regions and never gave a chance to any of these tribes to gather their forces or to organise their defence against him. He marched on them suddenly, they fled or submitted peacefully and in most of these expeditions the mission was accomplished without fighting.

In the third year of the Hijrah, he took offensive action against the Banu Sulaim and Banu Ghatafan but the enemy fled and no fighting took place. Then action was taken against the tribes of Anwar and Thalabah; then against the tribes of Dumat al-Jandal, Banu Lihyan, Bani Mustaliq and Al-Ghabah. In all, Muhammad took part in thirteen

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expeditions, excluding eleven major battles, in which he took the initiative and launched his offensive action before the enemy could organise himself or prepare for fighting. As a result of this policy, practically no fighting took place and most of the Arab tribes submitted without any bloodshed.

Muhammad also sent such expeditions under the command of various of his companions to settle military situations in many areas of the Arab peninsula and the results were satisfactory. In most of these expeditions, known as sarayah, the enemy fled or surrendered without fighting. In all, Muhammad sent 50 sarayah to various parts of the country, of which 39 were offensive action against certain tribes either to subdue them or to impress upon them the authority of the Central Government.

Thus, on the whole, the policy of offensive action of the Prophet was very successful in terms of satisfactory military results: it brought him success in several battles and expeditions and strategically dealt a death-blow to the military and political moves of the Jews and other potential enemies of Islam in the surrounding areas of the Islamic State. It also evoked awe and fear in the hearts of several rebellious and hostile Arab tribes whose heads were against the authority of the Medinah Government.

3

SURPRISE

Surprise means the creation of a situation at a time and place for which the enemy is unprepared and is unable to take any effective countermeasure. It is achieved through secret moves, by weapons, raids, or shock action by every available means. The greatest secrecy of military plans and movements must be maintained and the enemy never be allowed to know one's plans or intentions before they are in operation.

Surprise can involve many things, such as attacking the enemy at unexpected times or with unexpected force. It may be a combination of all the possible means of surprise. It may involve strategical as well as tactical moves or be merely based on a simple strategem. It can be surprise of time, of place of attack, of material or new weapons. The major factors of surprise are secrecy, originality and speed. The surprise element can also effectively be used in strategy and tactics. Strategical methods of surprise can vary from negotiating secret political pacts with enemy allies to the employment of new weapons or new techniques of offence or defence, or new tactical operations. However, secrecy, originality and speed are key factors in the success of the surprise element.

Muhammad fully realised the importance of surprise in military operations, because it not only guaranteed a quick

victory over the enemy but also helped in reducing the loss of human life, which he considered sacrosanct. And in order to keep his military operations secret, he never clearly stated his objective whenever he was advancing towards any enemy. It is reported by Ka'b bin Malik that "whenever the Prophet decided on any battle he usually kept the object secret and did not clarify it." The Prophet took all possible precautions in all his war preparations and military movements to keep them secret. He issued strict orders to the commanders of patrols to keep all their plans and intentions secret even from their own men. For it is said that that commander succeeds who keeps secret his affairs of war and military movements and all means and measures regarding such matters. By military standards it is essential for military success.

Muhammad had to take stringent measures to safeguard all military plans and operations and to protect their secrets from disclosure. It was especially difficult because a section of the hypocrites was mixed with the Muslims and was acting for the Jews and the Quraish. However, Muhammad did his utmost and, by the help of God, succeeded in maintaining and preserving secrecy regarding his war preparations and military operations, and the enemy rarely got any information before the actual operation. There was not a single incident in which military news about Muslim plans or their intentions were known beforehand to the enemy. On the other hand, news about enemy designs, plans, movements and the strength of their force and weapons was obtained in time for effective action without their knowledge.

One of the secrets of Muhammad's success in all military operations was that his enemy never knew his plans nor his intention until he was on their land and they found themselves unprepared and quite helpless. Preservation of

secrecy in military matters was therefore given top priority. It was essential for the security and safety of his own troops and for quick and easy victory over the enemy forces. The Muslims were advised to say a good and right word or to keep quiet; "O you who believe! Fear God, and always say a right word" (33: 70). This approach was advised to protect them from moral as well as military harm. By speaking evil, they were liable to damage their spiritual life and incur the Wrath of God; while in speaking a loose word about military secrets, they could endanger the security of the army as well as that of the State. They were told that all their actions in word or deed were recorded by God; therefore they must take care when speaking. "He utters not a word but there is with him an observer ready (to note it)" (50: 18).

Muhammad greatly emphasised the excellence of maintaining silence and refraining from unnecessary talk. It is reported by Abdullah bin Amr that God's Messenger said, "He who keeps silence will be safe." He also said, "If anyone guarantees me what is between his jaws (i.e., his tongue) and what is between his legs, I shall guarantee him Paradise." And Abu Hurairah reported God's Messenger as saying, "A man slips more by his tongue than by his foot" (Mishkat). He also said that whoever believed in God and the Day of Judgement should speak well or keep quiet. The Qur'an explicitly warns Muslims to protect their interest and trusts. "O you who believe! Betray not the trust of God and the Messenger" (8: 27). It was a very critical time in the history of Islam, when the plans for the security and protection of the Muslims and their town against enemy designs were of special importance. It was absolutely necessary, under the circumstances, to guard with special care the Prophet's trust and confidence. The Muslims are in this verse told to observe extra vigilance in safeguarding and protecting the trust and confidence of God and His Messenger (i.e., the confidence and trust of the

Islamic State). The Prophet stressed this point when he said, "He has no Iman (faith) who cannot keep his trust and has no Din (religion) who cannot keep his promise." He also said, "A Muslim is he from whose tongue and hand Muslims are safe."

In view of these precautions and strictness in guarding the secrecy of his war strategy and military operations, Muhammad was often able to surprise his enemy on all fronts. He surprised them in battle strategy and battle tactics in almost every major encounter with them. Before the Battle of Badr, nine patrols were sent into the surrounding areas and into enemy territory, and most of these surprised the enemy and returned successfully. Muhammad himself commanded four of these patrols. He achieved strategical victory over the Quraish when he signed a pact of neutrality with Makhshi Ibn Amr Al-Damri in his Al-Abwa expedition and a pact of friendship with the Bani Mudlig and their allies the Bani Damra in his Dhu al-Ushairah expedition. Muhammad maintained complete secrecy about his plans at the time of the battle of Badr and left his enemy guessing as to his intentions. Then quietly he reached the valley of Badr before them and won a tactical victory by selecting the most appropriate place for fighting and occupying the springs of water of that valley. Again, he surprised the enemy at Uhud. By following a difficult route through the rocks he reached the battlefield and occupied a defensive position between enemy lines and the Uhud mountain. The enemy realised this only when he had already taken positions near the mountain. This strategical move of Muhammad completely frustrated their plan and rendered the role of their cavalry to almost negligible significance.

The Quraish left in haste without completing their victory at Uhud and realised on their way to Makkah that they should

have completely crushed the Muslim power. In the meantime, Muhammad fully weighed the battle situation in relation to the attitude of the surrounding Arab and Jewish tribes and feared that the Quraish might return to complete their victory. So, the next day, Muhammad regrouped his men and marched with a force of 450 men to a place called Hamra al-Asad, about ten miles out of Medinah. He face, lower lip and right shoulder were wounded but he did not care about his wounds and pursued the enemy. He encamped at Hamra al-Asad and at night burned fires at 500 places which were visible from a long distance. Abu Sufyan, leader of the Quraish, was thinking of coming back to Medinah, but when heard of the Muslim force following him, he left quietly for Makkah. Thus this tactical surprise move by the Prophet saved the delicate and grave situation of Uhud.

While returning from the Battle of Uhud, Abu Sufyan had said that he would meet Muhammad again at Badr al-Safra. Thereupon, Muhammad marched with 1,500 men and encamped at Badr al-Sufra and waited for eight days, but Abu Sufyan, on hearing of the forces of Muhammad, returned to Makkah with his 2,000 force. This was also a tactical victory for Muhammad, who had surprised the Quraish by arriving at the promised place. The Quraish did not dare even to reach that place and turned back from a place called Marr al-Zahran.

In the Battle of Ahzab, Muhammad won both strategical and tactical advantages, surprising the enemies both by negotiating a treaty with the allies of the enemies and by his new strategy of defence by a trench, a method unknown in Arab warfare. When the Quraish and their allies marched on Medinah with a force of 10,000 to 12,000 men with a determination to destroy Muhammad and his forces for ever, they found to their amazement a deep and broad ditch

separating them from the Muslims. It was a great surprise for them because this method of defence had never been used in Arabia before this. Muslims had worked hard day and night and dug the ditch in few days. The enemy were disappointed and disheartened because they could not cross the trench and therefore military activity was confined to a mere exchange of spears.

Along with this tactical surprise, Muhammad also confound his enemies by his strategical moves to divide them by creating doubts and fears of each other's loyalty and by offering peace terms to an ally of the enemies. The Quraish and their allies were jubilant at the treachery of the Banu Quraish and their morale was high. At this critical juncture, Muhammad thought of a plan to create suspicion and fear between the allied camps in order to divide them. When the siege was prolonged and the allied forces were getting impatient, he sent an envoy to the Bani Ghatafan with a message for them to withdraw and go back to their home and in return they would offer them one third of the total crop of Medinah. It was a very well thought out plan based on great wisdom. It created a vain hope in the minds of the tribesmen of Ghatafan, and where hope comes, it desolves the will and determination of the people to fight. It was only peace negotiations and not a definite peace because a peace treaty was not signed. However, it worked and the Bani Ghatafan, who were already showing signs of exhaustion and impatience, were now looking for some excuse to withdraw from fighting.

In the meantime, Nuaim bin Masud, who had embraced Islam although the enemy was not yet aware of it, came to the Prophet and told him of his acceptance of Islam. The Prophet said to him, "You are only one man among us, so go and awake distrust among the enemy to draw them off us if you

can, for war is deceit." He went to the Banu Quraizah with whom he had good relations and who did not suspect him and said, "The Quraish and the Ghatafan are not like you, the land is your land; your property, your wives and your children are in it; you cannot leave it and go somewhere else. Now the Quraish and the Ghatafan have come to fight Muhammad and his companions and you have aided them against him, but their land, their property, and their wives are not here, so they are not like you. If they see an opportunity they will make the most of it; but if things go badly they will go back to their own land and leave you to face the men in your country and you will not be able to do so if you are left alone. So do not fight along with these people until you take hostages from their chiefs who will remain in your hands as security that they will fight Muhammad with you until you make an end of him."

Then he went to the Quraish and said, "You know my affection for you and that I have left Muhammad. Now I have heard something which I think it my duty to tell you of by way of warning, but regard it as confidential. When they said that they would, he continued; "Mark my word. the Jews have regretted their action in opposing Muhammad and have sent to tell him so, saying, "Would you like us to get hold of some chiefs of the two Quraish and Ghatafan and hand them over to you so that you can cut their heads off?" Then we can join you in exterminating the rest of them. He has sent word back to accept their offer; so if the Jews send to you to demand hostages, don't send them a single man." Then he went to the Ghatafan, who had full confidence in him, and told them the same story. So when Abu Sufyan and the Bani Ghatafan sent word to the Banu Quraizah to fight, they replied that they would not fight Muhammad with them until they gave them hostages whom they could hold as security until they made an end of Muhammad; for they

feared that if the battle went against them, they would withdraw at once to their country and leave them alone. This confirmed the story of Nuaim bin Masud and they refused to give any hostage to the Banu Quraizah : wherupon the Banu Quraizah refused to fight against Muhammad. Thus suspicion and distrust was created between them and their alliance broke up. Above all, God sent storm and rain in that cold and weary night which broke the last resistance of the enemy and they quietly withdrew one night after a siege of about one month. (1) Muhammad's strategical and tactical moves impressed his enemies, demoralised their men and broke their will and determination to fight and finally bad weather forced them to leave.

The campaign of Hudaibiyah was a unique move on the part of Muhammad. It was a strategical victory for Muhammad, which the Quraish did not realise at the time. And the peace provided the opportunity to Muslims to meet freely the people of Makkah and discuss their differences and clear their misunderstandings and doubts about Islam. It opened two-way traffic between the two cities and more people began to accept the faith of Islam than at any other time. In fact, in the two years following Hudaibiyah, more people entered Islam than in the previous twenty years. It was a real strategical and tactical victory of Muhammad over the Quraish and it entirely changed the position and status of Muhammad in the Arabian peninsula ; the Qur'an describes this treaty in these words, " Surely, We have granted you a manifest victory " (48:1).

In the expedition of Khaibar, Muhammad moved very quickly and covered the distance of about 100 miles between Medinah and Khaibar in three days. The Jews of Khaibar were completely taken by surprise when one morning as they were

1. *Seerah Ibn Ishaq*. op.cit;pp.458-59.

going to their plantations, they saw Muhammad's army at their gates. They ran towards their forts, shouting, " There is Muhammad and his army ". Muhammad, on hearing this, said with confidence, " Khaibar is doomed ; whenever we enter the enemy's land, the fate of that enemy is sealed." (2) Then he attacked their fortresses and captured them all one by one.

Muhammad scored another tactical victory over his enemies when he intercepted and intervened between the Bani Ghatafan and Khaibar and stopped the former from joining their allies, the Jews of Khaibar. When he marched from Medinah, he camped at a place called Raji, between Ghatafan and Khaibar. When the Bani Ghatafan came to know of the movements of Muhammad's forces, fearing for the safety of their women and children, they went back and changed their plans of helping the Jews against the Muslims. This ingenious move by Muhammad stopped two allies from joining together to fight him in the expedition of Khaibar. Likewise, he surprised the Quraish when he reached Makkah at the head of 10,000 fighting men and caught them unprepared and almost in panic and they yielded without fighting. When he intended to march on Makkah he kept it secret and actually sent one fighting expedition in the opposite direction so that the enemy might be led to think that he was planning to march to Syria. For this purpose, he sent a small patrol under the leadership of Abu Qatadah in the direction of Batn Idam, a place about 30 miles from Medinah in the direction of Syria. The object of this expedition was merely to give the impression to the people, especially the Quraish, that the Prophet was aiming his next campaign in that direction.

Very strict secrecy in this campaign was kept, as in other similar campaigns, to achieve the element of surprise which

2. Muhammad Husayn Haykal, *The Life of Muhammad*, p.367.

would help in gaining advantage (of victory) with the minimum loss of life. Muhammad took special precautions for it because Makkah was the most important centre of the Arabs and fighting was forbidden in it and he wanted to capture it without fighting and bloodshed. The only possible means to achieve this objective was to reach Makkah unnoticed and catch them unprepared. An incident happened while Muhammad was planning this campaign which shows the importance of secrecy and surprise in this campaign. A companion of the Prophet, named Hatib bin Abu Balta, wrote a letter to the Quraish telling them that the Messenger intended to come to them. He gave it to a woman whom Muhammad bin Jaffar alleged was from Muzaina. He paid her some money to carry it to the Quraish. She put the letter on her head and then plaited her locks over it and went off. The Messenger received news from Gabriel of Hatib's action and sent Ali and Zubair with instructions to go after her. They overtook her in al-Khulaiqah of Banu Abu Ahmad. They made her dismount and searched her baggage but found nothing. Ali swore that the Messenger could not be mistaken nor could they, and that if she did not produce the letter they would strip her. When she saw that he was in earnest she told him to turn aside, and then she let down her locks and drew out the letter and gave it to him and he took it to the Messenger.

The Messenger summoned Hatib and asked him what had induced him to act thus. He replied that he believed in God and His Messenger and had never ceased to do so, but that he was not a man of standing among the Quraish and that he had a son and a family there and that he had to deal prudently with them for their sakes. Umar wanted to cut off his head as a hypocrite, but the Messenger said, "How do you know, Umar; perhaps God looked favourably on those who were at Badr," and said, "Do as you please, for I have forgiven you." Then God sent down the Revelation concerning Hatib, "O

you who believe ; choose not my enemies and yours as friends (60:1-4)."

He did not tell even his companions, except very close ones, about his intended expedition. So, following different routes, when he suddenly appeared in Makkah they had no option but to surrender because they were completely unprepared to meet a force of 10,000 men. And the Prophet succeeded in his objective without any fighting with the Quraish. After the fall of Makkah, hundreds and thousands of people, who were merely watching the struggle between Muhammad and the Quraish, became convinced of the truth of his faith and embraced Islam. This victory was the result of the combination of the means of surprise, speed and strength of his force. The Quraish were surprised by the sudden appearance of Muhammad when they did not expect him and with a force they could never imagine he would gather within a short period. Only a couple of years before, when they besieged his town, he could at the most gather only 3,000 fighting men. It was amazing to see him at the head of 10,000 men, which the Quraish has neither the ability nor the courage to fight.

The expedition to Tabuk was a great strategical move of the Holy Prophet which achieved many results. It showed the great power and strength of the Muslim state of Medinah to the Arabs, who were much impressed and rather terrified by the huge army of the Muslims. It was also a pointer to the Roman Empire and other powers intending to attack that Medinah was now an established state and the Muslims were prepared to sacrifice everything and face all dangers to protect it and raise the Word of God. In fact, politically it killed the aspiration, will and power of every neighbouring state before its actual death. Their mental fear of the rising power and strength of Medinah now seemed to them a reality and a real

danger.

Besides, it achieved other strategical results favourable to Medinah. In his short stay at Tabuk, Muhammad made many friendly pacts with the Christian and other chiefs in that area. His main objects was to secure the frontiers of the Islamic State from this side, which he very successfully achieved. The Governor of Aylah declared his submission to the Commander of the Faithful. He also signed a covenant of peace with the people of Jarba and Adhruh. The ruler of Dumah also submitted to him without fighting. Thus the campaign to Tabuk was more a political than a military venture and it certainly strengthened and consolidated the frontiers of the Islamic State with treaties and covenants of peace and friendship with Christian rulers and Arab chieftains. Muhammad was able to secure the borders of Arabia and to create a sort of buffer zone between it and the neighbouring Byzantium power.

Muhammad himself went on 17 campaigns (apart from 11 major ones) and he completely surprised the enemy in 9 of them, either by following unknown routes or travelling by night and resting during the day or merely by his speed, as in B.Sulaim, Dumat al-Jandal, Dhat al-Riqa, B.Ghatafan, B.Lihyan, al-Kudr and Al-Maw'id. And 51 expeditions were sent under the command of his companions and they took the enemy by surprise in 22, including against Turabah, Al-Mayfaah, Yaman and Jawar, Al-Kadid, Banu Amir, Dhat al-Salasil, Muharib, Al-Fadak, Banu Tamim, Khatham, Ubna, Katan, Al-taraf, Banu Kalab, al-Qurata, Al-Is, Hisnah, Wali al-Qura etc. In many of these expeditions Muhammad ordered them to launch a surprise attack against the enemy. Sometimes he instructed them to travel during the night and to hide during the day. He also sometimes instructed them to travel fast.

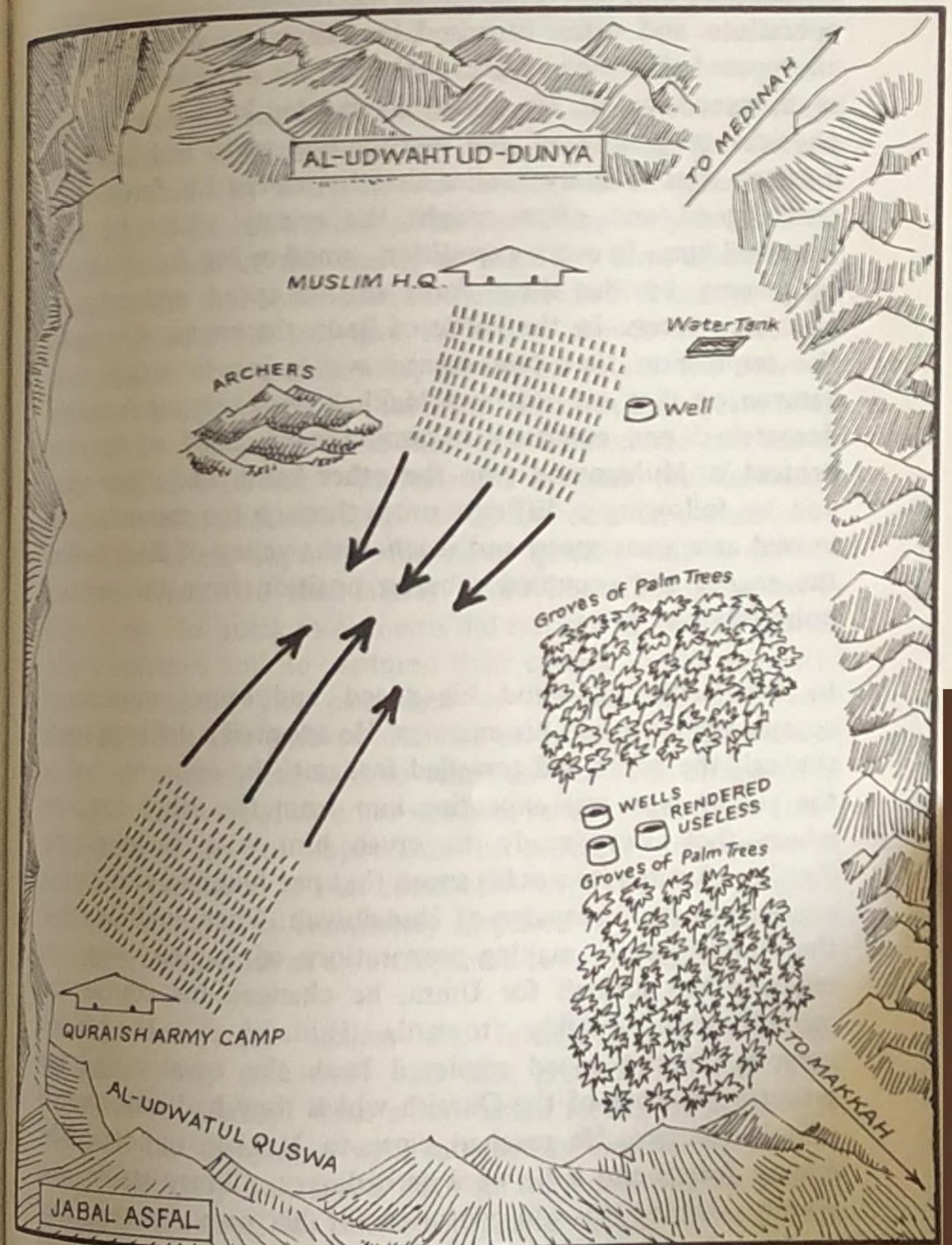
4

EFFICIENCY AND SPEED

Efficiency and speed in the execution of military plans and campaigns is of great importance and any delay may not only take away the advantage but may also sometimes prove disastrous for the army. It is a natural desire of all humans to gain the greatest advantage with the least effort in every competition and war is the ultimate in competition. Maximum efficiency is especially needed when one is outnumbered by the enemy forces in men and material. However efficiency must always remain the key to all military operations. It is therefore vital that the commander looks into the internal as well as the external factors which affect the efficiency of his soldiers. He must pay attention to psychological factors, such as homesickness, worries and other emotional strains that might adversely affect his soldier's performance on the battlefield. External factors, such as fatigue, sleeplessness, pain or disease, are no less important and must be promptly catered for.

Mobility and speed in the execution of a military operation is equally important. Sometimes sheer speed by out-manoeuvring the enemy may achieve results which otherwise would not have been possible. Speed can enable a force to meet the enemy at a time and place where he least expects them. It is therefore essential that every military operation be executed with the utmost speed and mobility.

THE BATTLE OF BADR



Muhammad paid due attention to this technique in his military operations and often surprised his enemy by catching them unprepared. He showed great speed in his movements as well as in execution of his plans. It was his knowledge of the physical geography of the surrounding areas and his great mastery over military tactics that he moved his forces with great speed and often caught the enemy where he least expected him. In every expedition, small or big, he outclassed his enemy by the sheer force of his speed and achieved amazing success. In the battle of Badr, the enemy was under the impression that Muhammad was going to attack their caravan, so they set out from Makkah with a strong force and despatched one company of armed men ahead of them to protect it. Muhammad, on the other hand, had other plans and by following a difficult route through the mountains he moved at a great speed and reached the valley of Badr before the enemy and occupied a better position from the military point of view.

In the battle of Uhud his speed and secret movements completely surprised his enemies. He adopted a difficult route through the rocks and travelled fast until he appeared before the enemy who was expecting him from the other direction where they were ready to crush him with their cavalry division. Again, it was his speed that put him in a very strong position in the campaign of Hudaibiyah. When he heard that the Quraish were making preparations of war to stop him entering the Ka'bah for Umra, he changed his course and moved very quickly towards Hudaibiyah. His quick movements and speed rendered both the cavalry and the infantry divisions of the Quraish which they had sent to stop him ineffective. He reached close to Makkah unnoticed by enemy forces and if he were an ordinary military leader who merely wanted to win victories for his own honour and prestige, he would have surely attacked the Holy city which

was at the time undefended and occupied it though after great deal of bloodshed.

His Makkah expedition was his master stroke executed and accomplished with great military skill and speed. The Quraish knew of this only when he was actually at the gates of the Holy city. This quick move on his part completely crushed the ability and will of the enemy to take any arms against him. Even if there was some such element left in Makkah the speed of Muhammad did not give them any chance to make any preparations for it. Likewise, his speed found the Jews of Khaibar totally unprepared for war. He was at their gates when the formers coming to their folds saw Muhammad and ran to their castles shouting "Muhammad is come, Muhammad is come." Muhammad marched swiftly and covered a distance of 100 miles in six days. He moved so quickly that he did not give any chance to their allies, Banu Ghatafan, to come to their help. His quick movements did not give them any chance of preparation and he captured their castles one by one with little resistance. His campaign of Tabuk was also very successful for the enemy did not make any preparations as they did not expect him to reach so soon. His campaign at Tabuk in the heat of summer will ever remain a lesson to those who believe in the importance of mobility and speed in military operation. It was conducted with the utmost speed and the enemy was completely surprised to find Muhammad knocking at his door at an unexpected time and place.

All his campaigns against the Jewish tribes were also conducted very efficiently and with great speed and often surprised the enemy. With a very small force, he effectively executed the campaigns with satisfactory results. He showed same efficiency and speed both in the execution as well as accomplishment of his minor campaigns against various Arab tribes organised from time to time.

He organised four very successful expeditions before Badr with 70, 200, 150 and 313 men respectively. The first of these was against an Arab tribe and the last three against Quraish raiding parties. He quickly intercepted the latter and they withdrew without fighting. After Badr, he marched with a force of 200 against a raiding party of Abu Sufyan, the Banu Ghatafan and the Banu Sulaim and foiled their plans by intercepting them. He also commanded a force of 450 men against the Banu Muharib and the Banu Thalabah, who were planning to attack Medinah, but he suddenly advanced on them and they fled. After Uhud, he went on four expeditions against Abu Sufyan, the tribes of Anwar and Thalabah, Dumat al-Jandal and the Banu Mustaliq, and again his mobility and efficient execution spoiled the enemy plans and they fled without fighting. The expedition against the Banu Mustaliq was an example of the perfect execution of a military operation by a small force using great efficiency and speed. Muhammad reached the assembly place by continuous and forced marches within a short time and gave them no chance to organise their forces for fighting. Thereafter, he organised small expeditions against the Bani Lihan and Al-Ghabah and caught them unawares and they fled in confusion.

Likewise, Muhammad organised very successful campaigns against the Arab Jews. They were a very powerful and proud people and often treated Muhammad and his companions with contempt and incited other Arab tribes against them. They broke their treaties with Muhammad and challenged him to fight with them. Muhammad took the necessary action at proper and opportune times against each of these tribes, marched on them with speed and dealt with them effectively.

Other expeditions to various tribes, commanded by his companions, were also executed with great efficiency and mobility and they gave no chance to their enemy to prepare

for fighting. In most cases, the enemy ran for their lives in panic and horror at the approach of the Muslim force. In all, 51 expeditions (sarayah) under the command of Muhammad's companions were sent to various parts of the Arab peninsula from time to time to deal with the hostile activities of the tribes. These campaigns were all well-organised, well-planned and executed with great efficiency and speed and achieved satisfactory military results. In 39 of these campaigns his men executed the operations with great speed and efficiency and caught the enemy absolutely unprepared. In 17 of them they showed their extraordinary mobility in movements which gave no chance whatsoever to the enemy. These were: Sarayah Qatan, Al-Qurata, Ukkashah bin Mihsan Al-Asadi, Hismah, Umm Qirfah, Fadak, Umar bin Khattab, Ghalib bin Abdallah Al-Laisi, Al-Mayfaah, Bashir bin Sa'd Al-Ansari, Ghalib bin Abdallah Al-Lasisi, Shujah bin Wahb Al Asadi, Abu Qatadah bin Rabi Al-Ansari, Uyaynah bin Hisn, Qutabah bin Amir Hidadah, Ali bin Talib and Abdallah bin Huzaifan Al Qarshi.

5

ECONOMY OF FORCE

Economy of force is another factor which plays a useful role in the military successes of a commander. The employment of one's forces rightly according to the needs of time and place is absolutely vital for the success of any military activity, especially when there is a shortage of both men and material. It is also necessary and desirable to achieve the maximum possible advantage in relation to the cost in terms of men and material. It also helps in keeping a reserve of strength as well as in saving human lives. There is no doubt that use of one's forces rightly and effectively is a tactical operation of considerable value in any military activity.

Muhammad made a very economical use of his scanty resources in men and material and achieved great results as compared to his costs. He organised 76 important military expeditions against the Quraish, the Jews and other Arab tribes and two against Rome. Thus, in all, he organised 78 military campaigns, and of these he himself commanded 28, including 11 major expeditions against the Quraish, Jews and Romans. Of these, 19 consisted of up to 20 men; 12 were between 20 and 60 men; 17 between 60 and 200 men; 15 between 200 and 500 men and 14 consisted of over 500 men. Thus 48 of his 78 expeditions consisted of less than 200 men. Just imagine the rational and economical use of his forces. He was facing a very bitter enemy who was helped by the Jews

and other Arab tribes with very large forces. Arab tribesmen who were incited by the Quraish and the Jews often created trouble in various parts of the country. He usually sent a force of 60 to 80 men to deal with such military situations. Sometimes, he sent a force of between 200 and 300 to subdue or frighten some tribesmen. When the danger was considered to be greater and the enemy strength larger, he despatched a force of between 300 and 500 men. Only in one expedition did the Prophet send 500 men, and in one against the ruler of Ghassan he sent 3,000 men, but in all other expeditions commanded by his companions the force never exceeded 500 men. And in all these expeditions the Muslims were outnumbered many times. In the expedition of Mutah, 3,000 men fought very successfully against the professionally trained, regular army of 100,000 of the ruler of Ghassan.

Muhammad himself commanded 28 expeditions, and excepting in the four major campaigns of Makkah, Hunain, Ta'if and Tabuk, his force never exceeded 1500 men. Before the Battle of Badr, he organised four expeditions under his own command to meet the threat of Quraish raiders and other hostile Arab tribes. The first campaign of Al-Abwa consisted of 70 men, the second of Buwat 200, the third and fourth 150 and 70 men respectively. In spite of great danger and threat to his Faith and newly created state of Medinah, he used only a small force but with great efficiency and effectiveness to stop the enemy raids on Medinah. He maintained his policy of economy in the use of men in his campaigns organised between the battle of Badr and Uhud as well.

He organised four expeditions during this period but his force never exceeded 450 men. Ghatafan, a very powerful tribe, was mobilising their force against him but he marched against them with only 450 men but they fled in fear and never

took the courage to fight against him. Another strong tribe was Banu Salaim who was also planning to mobilise their strength against Medinah. He marched with only 300 men but with his speed and skill completely surprised them and they fled with fear.

Between the battle of Uhud and the Trenches, he again went on four expeditions to meet the new threat from various directions. The enemies hostile activities had increased many-fold during this period. Even some of the friendly tribes in the neighbourhood of Medinah turned to the enemy camp and threatened the security of the town. The Jews received encouragement and increased their subversive and treacherous activities to undermine the authority of the Islamic state. Therefore Muhammad had to take all possible measures to strengthen his security and to stop aggression from inside and outside the state. He went out with a force of 1500 men to meet Abu Sufyan who was heading towards Badr Al-Mu'id with a strong force of 2500 men but did not take the courage to face Muhammad and went back to Makkah. Then he went with only 450 men to crush the tribes of Thalabah and Anwar who were making preparation for war. Again he set out at the head of 1,000 men towards Dumat Al-Jandal to punish the people of Dumah who were disturbing the peace of the area and afterwards marched at the head of a small force to check the hostile activities of the people of Al-Muraisi. Likewise he organised few campaigns after the battle of the Trenches to stop hostile activities of the neighbouring tribes and achieved amazing results with the use of very small force against numerically stronger forces.

It was one of the cardinal principles of Muhammad's military policy to use his force with great economy. He always sent few hundred men to resolve any military situation against few thousand strong enemy force. And his success as a

military leader bears testimony to the fact that by sheer force of skill and tactics he was able to handle very difficult military situations quite successfully with a small contingent against numerically far superior and stronger armies. He actually showed in the first three major battles of his career how to employ small force rationally and effectively against armies outnumbering him by four to one.

In the campaign of Hudaibiyah for Umrah, it was his military strategy that rendered a strong cavalry division and an infantry division completely ineffective in the middle of Makkah and Medinah. And with a force of only 1400 unarmed men he was able to force the proud and unrepentant chiefs of Makkah into a peace treaty which later on proved to be the turning point in the life of Muhammad. In this campaign his intention was Umrah and not war with the Quraish. Muhammad therefore adopted that policy which was more likely to advance the cause of peace rather than war. Both the Quraish cavalry and infantry divisions were far away from Makkah and he could have conquered the city. But he did not adopt this course because it would have cost lot of lives on both sides which he did not want. Victory by war could not achieve his objective of peace with honour for all. He had already destroyed their morale by defeating them in three great battles and did not want another battle with them for it did not bring peace any nearer. He therefore declared his intention of Umrah and peace with them.

His Makkah campaign was more of political than a military one because it was a show of Muslim power and strength to the Quraish and their allies in the neighbouring areas. The Quraish had been the chief obstructive and destructive force for the past eight years and other Arab tribesmen had been mere observers in this struggle. It was a test case and their fall would be considered a victory for the forces of Truth.

Therefore, it was necessary that Muhammad should come to Makkah with a full force, as the result was expected to have far-reaching military and political repercussions all over the Arab peninsula. His campaigns to Hunain and Ta'if were a mere followon after Makkah, because these tribes were the pillars of strength of the Quraish and these campaigns were continued vigorously until a satisfactory military solution was achieved.

He marched against Rome with a force of 30,000 men—the biggest force ever seen in this part of the world. But it was necessary both from a military as well as a political point of view. Rome was a great power and had organised a force of over 100,000 strong on the frontiers of the Islamic State. It was the first occasion for the Islamic State to make a show of its military power and strength to a foreign power.

But still, the Muslim force was numerically small by Roman military standards. However, the enemy was so much impressed by the will and determination of Muhammad that they did not have the courage to come and face him on the battlefield. This courageous and bold venture of Muhammad paid rich dividends in terms of many political and friendly pacts and treaties with the rulers of the neighbouring regions and of militarily suppressing the spirit and designs of Arab tribesmen and other potential enemies.

In the Battles of Badr, Uhud and Ahzab, Muhammad fought against enemy forces which outnumbered him by four to one and which were far superior in terms of weapons. It was a display of his wisdom in his method of using a comparatively small force against a very large force with great military skill to achieve maximum results in terms of military gain. He never faltered or hesitated but marched boldly towards the enemy. In the Battle of Uhud, he was wounded, depressed

and disheartened by the mistake of the archers who had turned victory into partial defeat, but he was as determined as ever, and pursued the enemy with a small force when they left the field. This move broke the spirit of the enemy, who were thinking of completing their victory by re-attacking Medinah. Similarly, he broke the backbone of the Jews by skilful use of men. He attacked Khaibar with a small force of 1,400 men and completely defeated and broke the resistance of 10,000 men living in those strong forts.

Thus Muhammad scored huge victories through his skilful employment of small forces against numerically very strong enemies. Within a period of seven to eight years, he vanquished all his enemies and completely destroyed their power and resistance. In all these campaigns, his loss in men was only 255 against his enemies' loss of 759. The prisoners taken by the Muslims numbered 6,564, but they were all released except two, who were charged for their criminal offences. So with the loss of 1,014 lives in eight years of his military campaigns, he established peace and order in the whole of the Arab peninsula. The rule of evil, vice and oppression was brought to an end and, instead, the rule of goodness, virtue and justice for all was established in the land. The law of the Devil was replaced by the Law of God. Was it not a miracle of Muhammad's ingenious employment of the minimal force to achieve the maximum result?

6

ORGANISATION AND DISCIPLINE

Military organisation and discipline plays an important part in the success of war strategy as well as of military operations. An army better organised and better disciplined plays a far more efficient and effective role on the battlefield than a badly organised and badly disciplined one. That is why military experts and military leaders insist on organisation and training before military operations. In fact, organisation and training inspires discipline and control in the army. It produces soldiers of better quality and higher morale, both of which are essential requisites for victory over the enemy.

Muhammad was the first military leader in the history of the Arabs who strictly trained his men in discipline and order. It was his men, who for the first time in Arab history, fought battles under strict discipline and control. No man under his command ever fought on his own but only under strict orders from him. It was due to the miracle of discipline and organisation that no army could stand against his numerically small and militarily ill-equipped men. They were trained in strict discipline and carried out their orders and fought with courage and determination. If they were victorious, they were called mujahid (fighters in the Way of God), and if they were killed in battle, they were called shahid (martyrs) and went straight to Paradise. So they had nothing to lose in the battle; the nonbelievers were the losers,

no matter what the military result of the battle.

Muhammad was neither a professional commander nor was this his object. He was a Prophet of God who invited people to obey and follow His Law. And when people answered his call, he asked them to offer prayer five times a day and fast during the month of Ramadan once a year and fulfil other duties to God and His men. This course of worship, especially prayer and fasting, taught them discipline, control and endurance, which enabled them to bear all the hardships and sufferings of war with patience and perseverance.

There seems to be a close relationship between prayer and jihad. People who are being prepared for fighting in the Way of God need to establish prayer more than training in weapons of war. Prayer is the best training for the godliness, sincerity and discipline needed in jihad. If any people prepare their individuals for war without these qualities, they cannot achieve any betterment of the community. They may win battles, but they can never succeed in the long run. This is why emphasis is laid on the establishment of the institution of prayer even under the very hard conditions of war; "When you travel through the earth, there is no blame on you if you shorten your prayer, for fear the unbelievers may attack you. For the unbelievers are to you open enemies. When you, O Messenger, are with them, and stand to lead them in prayer, let one party of them stand up in prayer with you, taking arms with them. When they finish their prostrations, let them take their positions in the rear. And let the other party come up which has not yet prayed. And let them pray with you, taking all precautions, and bear arms. The unbelievers wish, if you were negligent of your arms and your baggage, to assault you in a single rush" (4:101).

The congregational prayer, even when the soldiers are in

danger from the enemy, is not ignored or neglected but performed with the same strictness. For in Islam, war is not fought for bloodshed or plunder, but to end the aggression and the state of persecution (fasad) which is maintained by the unbelievers to stop the servants of God from obeying His Law. Thus prayer is the real spirit of jihad and this makes it ibadah (worship). Devoid of this spirit, it will also be fasad, like the battles of the rebels against God. It is essential for the preservation of this spirit of jihad that prayer should not be ignored, as far as possible, even under very hard battle conditions. It will remind every fighter of the fact that, as far as our objective is concerned, rows of men on the battlefield are no different from rows of men in prayer.

But when the conditions are extremely dangerous, "If you fear an enemy, pray on foot, or riding, as may be convenient, but when you are in security, celebrate God's Praises in the manner He has taught you" (11:139). The form of prayer the Qur'an mentions here achieves the objective of prayer as well as of defence. The form of prayer suggested here takes the necessary precautions, so that the enemy may not get any chance to attack Muslims. It shows the importance of prayer and also achieves a moderate and beautiful balance between trust in God (tawakkul) and human effort (aml), wisdom and bravery, impetuosity and prudent foresight in God, which makes prayer itself a form of jihad.

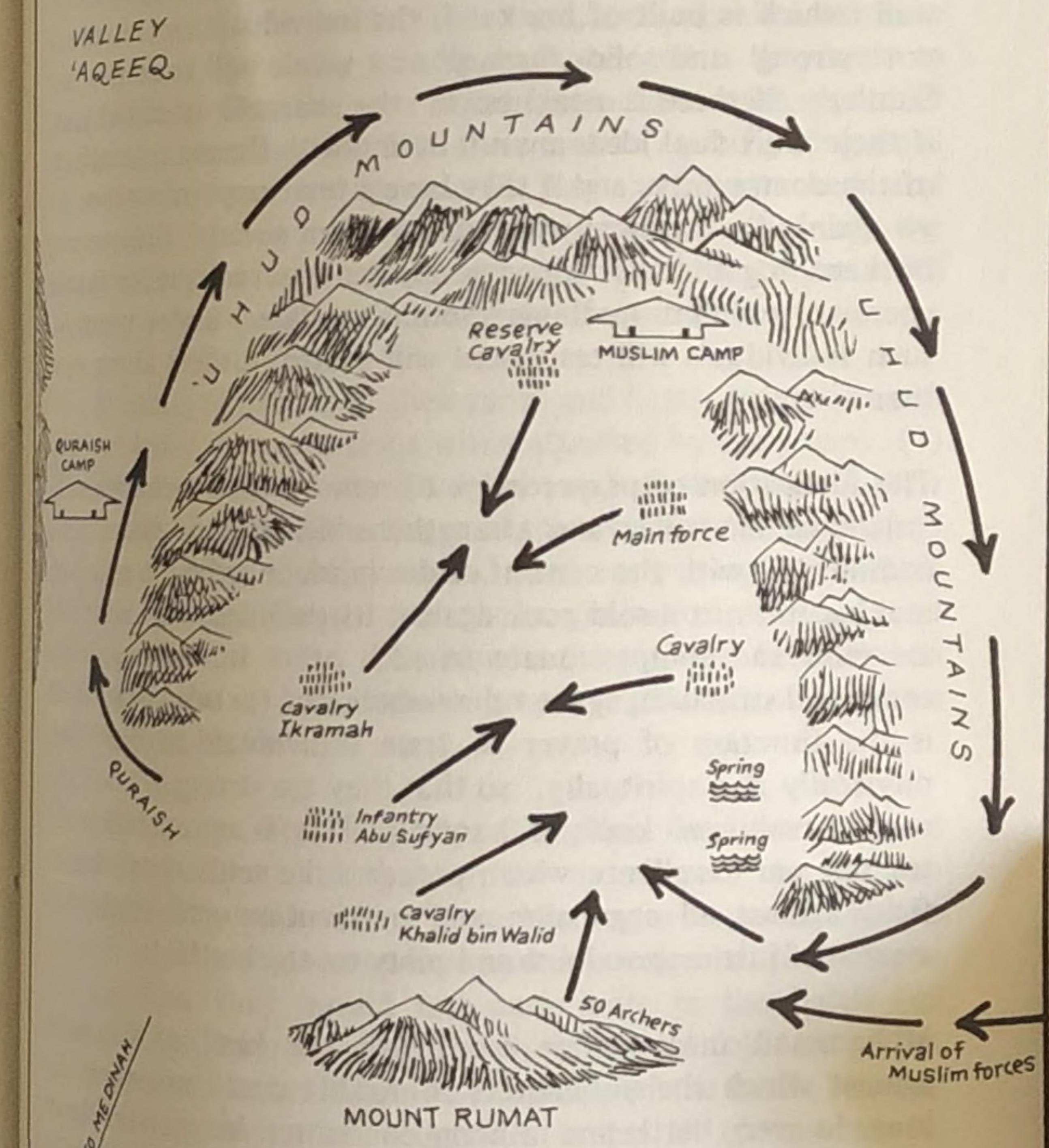
A cursory glance at the institution of daily prayer shows that there is a real relationship between congregational prayer and jihad. In fact, daily prayer is a training in jihad. The Holy Prophet used to straighten rows of worshippers before every prayer and was very strict about this. "It is reported by An-Numan bin Bashir that God's Messenger used to straighten our rows as if he were trying to make them as straight as arrows, until he saw that we had learned it from him." And

Anas reported God's Messenger as saying, "Straighten your rows, for the straightening of the rows, is part of the iqamah (establishment) of prayer." (Mishkat) This shows that daily prayer is a form of military drill which prepares Muslims for the eventual struggle against the enemies of Islam in peace as well as in war. Prayer is, in fact, a protective castle for the entire religion of God. It prepares and trains a worshipper to fight in the struggle against the forces of evil with patience, fortitude, steadfastness and courage. And it is through prayer that the believers protect and preserve the whole Shari'ah (Law), for it serves as a fence for it.

Muhammad trained and disciplined his men through the institution of prayer. This rigorous exercise five times a day, from early morning to late night, leaves no weakness in human character. This duty is not forgiven under any circumstances. Whether you are on a journey, or sick, or fighting against your enemy, you have to fulfil your obligation of prayer. If you are so ill and weak that you cannot get up, offer your prayer in a sitting position; if you cannot sit, offer it in a lying position; and if you cannot even move your arms and legs, then offer it by signs. If water is not available, do a dry ablution (tayyammum) instead of a normal ablution with water. If you can't find the correct direction of the qibla, offer your prayer in what you think is the probable direction. When the time for prayer comes, a believer is duty bound, under all circumstances, to offer his prayer.

This strict regularity and discipline of Islamic prayer is a unique example of a wonderful programme for preparing individuals for serving good and justice in the world. There is no social or religious system, other than Islam, which has such a perfect organisation to prepare its constituent parts individually for the service of the community. Most of the social systems, including military ones lay all the emphasis on

THE BATTLE OF UHUD



the formation of the community and the external pressures which bind the individual to the group, and no, or very little, attention is paid to the training of individuals from within for the basic needs of the community. The community is like a wall which is built of bricks. If the individual bricks used are not strong and solid, the wall as a whole will remain weak. Similarly, if there is weakness in the character of individuals, if their individual ideas are not in line with the main principles of the community, and if they have a tendency, in practice, to go against the cardinal principles of their society, they cannot be kept together for long merely by external pressures and coercive, militant methods. Sooner or later, under pressure, such individuals will crack and will destroy others along with them.

The institution of prayer helps to remove such weaknesses in individual character and strengthens the wall of the Islamic community with the cement of discipline, obedience and love, making it into a solid rock against its enemies. The members are mild and compassionate to each other but strong, like a cemented structure, against the unbelievers (in war) (48:29). It is the function of prayer to train individuals in discipline, physically and spiritually, so that they are strong in body and soul to endure all kinds of hardship. This is a preparation and training par excellence which prepares the soldiers of Islam to fight against all aggression and persecution and establish a system of justice, goodness and piety on the earth.

Muhammad inspired his men with the kind of discipline against which the unbelievers of Arabia could not stand for long. In every battle and military encounter, his men displayed the highest discipline and control and fought in proper battle formation. In the Battle of Badr, Muhammad assigned several flags to his men and his own flag was the largest of all. The flag of Muhajirun was given to Musaib Ibn Umair, the flag of

Al-Khzraj to al-Hubab Ibn al-Munzir and the flag of Aws to Sa'd Ibn Muaz. He also fixed passwords for them separately and another password for all Muslims together together. On the day of fighting, he straightened the ranks of his men with an arrow which he held in his hand, and signalled some to stop forward and some to step backward until they were in straight lines. Then he gave strict instructions with regard to the battle operation. He told them not to start fighting until he ordered them to do so. If they were attacked and surrounded by the enemy, then they should ward off the attack with showers of arrows. But they should not shoot until the enemy was close within the range of their archery.

The Muslims remained in their ranks and battle formation and did not leave their positions when attacked by the enemy. (1) The Prophet insisted on discipline and control in all their movements during all the stages of the war. They were ordered to listen to every instruction and then carry it out to the best of their ability. Thus, with the organisation, control and discipline of his men, Muhammad kept the initiative in military tactics and operations on the battlefield and in this way won the battle.

The difference between the discipline and control of Muhammad's men and that of the unbelievers can be seen from the following incident. Two Muslims were caught by the Quraish while going somewhere and they released them on the promise that they would not participate in the battle (of Badr). When they came to the Prophet and told him what had happened, he told them to keep out of the battle because they must honour their contracts under all circumstances. What they needed was only the Help of God. Just think of the position of the Muslims : they were very few and the addition

1. *Ibn Sa'd*, pp.13-18 and *Ibn Ishaq*, pp.298-301.

of two fighting men would certainly have added to their strength. But they honoured their contracts as worth more than the help of a few hands.

Muhammad took similar disciplinary measures, though different in nature and scope, according to the terrain and the geographical position of the two armies, in the Battle of Uhud. He gave the flag of Aws to Usaid bin Hudair and that of Khazaraj to Sa'd bin Ubadah and that of Muhajirun to Ali. When he reached Al-Shaikhain, he reviewed the troops who had assembled and sent back some boys whom he thought were not of age. On reaching Uhud, he began to array his men and arranged them with the help of his feet into right and left wings. The Qur'an mentions his efforts to arrange his men in battle formation in these words; "O Messenger, Mention that occasion to the Muslims when you left your household early to post the believers to their positions on the battlefield." (3: 121). He arranged them in battle formation with Uhud to his back and Medinah to his front. The Mountain of Ainain and the channel were to his left. He put the camels and army towards Uhud and said, "Let none of you fight until we give the word." He then drew up his troops, consisting of about 700 men, for battle. He appointed 50 archers under the command of Abdullah Ibn Jubair towards the channel and said to them emphatically, "Keep the cavalry away from us with your arrows and let them not come on us from the rear, whether the battle goes in our favour or against us; and keep your place so that we cannot be got at from your direction . . . If you see us collecting booty, do not join us, and if you see us being slain, do not help us." (2)

But a slight mistake on the part of the archers, which

2. Ibn Sa'd, p. 46. and Ibn Ishaq. p. 373.

Muhammad had emphatically warned them not to commit under any circumstances, changed victory into defeat. In the words of the Qur'an, "God did fulfil His promise (of help) to you: in the initial stage of the battle, it was you who were killing them by God's Will until you lost heart and disputed about your duty and disobeyed your leader, when God showed you what you coveted (the spoils) . . . God caused your retreat before the disbelievers in order to test you" (3: 152). This verse reminds them of the evil consequences of disobedience to the command of their leader on the battlefield. It might have been their total destruction had not God in His Mercy made the Quraish retreat of their own will, in spite of their victory. It was in this battle alone that the archers disobeyed the command of their leader and broke the discipline and thereby turned their victory into defeat.

In the Battle of the Trenches, Muslims demonstrated a sense of extreme discipline, organisation, co-operation and control in the digging of the trench on the north side of Medinah, which was unprotected. The Prophet himself participated in the work of digging and at the same time encouraged the Muslims with the hope of Reward from God. He assigned each side to a tribe. The Muhajirun were allotted the side of Ratij to Dhubab and the Ansar from Dhubab to the hills of the Banu Ubaid. The Banu Abdul Ashhal dug from behind Ratij, continuing the trench beyond the mosque. The Banu Dinar dug close to Jurbah to the site of the house of Ibn Abi Al-Janub. The Muslims worked very hard with the Prophet at the trench until they had completed it. According to Ibn Sa'd, they completed the whole work in six days, before the arrival of the enemy forces. (3) When the work was completed, the Prophet gave the flag of the Muhajirun to Zaid Ibn Harithah and that of the Ansar to Sa'd Ibn Ubadah.

3. *Al-Tabaqat*, pp. 80-85.

The men were naturally worried about the safety of their women and children and this was likely to affect their efficiency and discipline. The Prophet therefore sent all women, children and old people into the fortress. He further sent Zubair with 300 men and Zaid bin Harithah with 200 men to look after them turn by turn, when he heard the news of the treachery of the Banu Quraizah. This step was thought necessary, partly to guarantee security for the women, and partly to satisfy the men on the battle front, so that their fear for their women might not break their discipline, control and endurance under pressure of war.

The Muslims were one day engaged in fierce fighting till late at night and they could not say their Zuhr(mid-day), Asr (afternoon) and Maghrib (evening) prayers on time. So they offered these prayers with the Isha (night) prayer. This again is a demonstration of the degree of their discipline, control and obedience to the command of their leaders. There was a struggle of life and death. Ten thousand of the enemy force had gathered together, surrounding them, and had come with the full determination to destroy them completely. The hypocrites and the Banu Qurazah were threatening to stab them from behind within the four walls of the town. But look at these wondrous and brave men, who when they found little relief in the heat of the battle, stood before their Lord in obedience to His Command to receive some glimpse of hope and some promise from their most beloved Sovereign and Master. The history of man fails to give any other example of this sense of discipline, this realisation of duty, this degree of control and this observance of organised routine in word and spirit in compliance with the command of their leader.

At the time of the Treaty of Hudaibiyah, the majority of the companions of the Prophet did not approve of the terms of

the treaty. They thought that some of the terms were humiliating and unfavourable to the Muslims. The companions had gone with the Prophet to visit the Ka'ba, but when they saw the agreement for peace and withdrawal, they felt extremely depressed almost to the point of death. Umar even questioned the Prophet but was told that it was a manifest victory. It was the sheer sense of discipline and obedience to the leader which they had been taught that brought all the companions round to his opinion in spite of their dislike for some of the terms. And when they were told that it was not an ordinary treaty but an open victory for the Muslims, they were extremely pleased (48: 1). This day was the real test of the system of discipline and organisation which Muhammad had developed over the previous eighteen years. The question was whether it would crack under the pressure when the whole force was against the terms of the Treaty. However it did not, because the foundation of this discipline was not laid on external factors but was built on an internal sense of duty and self-conscious realisation of working for the Pleasure of God. Once this realisation becomes ingrained in one's mind, no kind of pressure or hostile force can ever break or crack that cemented structure of a Muslim's fortress (of Iman).

The importance of organisational discipline and control and obedience to the command of the leader was further emphasised in these words, "He who obeys the Messenger obeys God but if any turn away, We have not sent you to be a keeper over them" (4: 80). And in the same Surah we read, Nay, O Muhammad, by your Lord, they can never become believers until they accept you as judge for deciding the disputes between them, and then surrender to your decision with entire submission, without feeling the least resentment in their hearts" (4: 65). Thus his ingenuity succeeded at Hudaibiyah against apparently very unfavourable terms and

he maintained discipline and control with great skill and wisdom.

Likewise, the greatest organisational discipline and control was observed when he marched towards Makkah at the head of 10,000 men in the eighth year of the Hijrah. When he reached Qudaid, he prepared flags and banners and gave them to the tribes. Before entering Makkah, he commanded them not to engage in fighting or to shed the blood of anyone, except in self-defence. Then squadron after squadron and tribe after tribe passed with their banners and flags. He divided them into four companies, each under the command of an illustrious field commander, and commanded them to enter Makkah from different directions. The command of the right wing was given to Khalid bin Walid, who entered Makkah from the south. Zubair commanded the left wing and entered from the north. Abu Ubaidah Ibn al-Jarrah, commanding the Muhajirun entered from the north near Hind mountain. And Sa'd Ibn Ubadah was commanding the Ansar, but when the Prophet learned that he was saying, "Today is a day of war, sanctuary is no more," he took his banner and gave it to his son Qais Ibn Sa'd, who entered Makkah from the west. (4)

Muhammad occupied the city without any bloodshed and without any fighting. There was a minor incident when some of the Quraish started fighting with Khalid bin Walid, but all the other three companies entered Makkah peacefully. There was no incident of any kind, no molesting of women or robbing of people's property or possessions. All the companions obeyed the command of their leader in word and spirit, and he himself humbly entered Makkah with his body leaning forward almost touching the saddle of his pony. He said to the Quraish, "O Quraish, what do you think I am going to do with you?" They replied, "Good. You are a

noble brother, son of a noble brother!" He said, "Go your way, for you are all free." (4) The whole campaign from start to finish, right down to the minutest details, was conducted with extreme precision and discipline as planned. There was not a single incident of misconduct or indiscipline, where the soldiers acted against the command of their leader. The whole expedition was accomplished very gracefully, which set an unparalleled example of discipline and control on the one hand, and generosity, liberality and goodness on the other hand.

Then Muhammad received information of the gathering of the tribes of Hawazin and Thaqif to attack Makkah. He immediately organised his army and marched towards them with a force of 12,000 men. Before his march, he had requested a non-believer of Makkah to lend him some weapons of war to fight the enemy. He said, "Are you demanding them by force?" Muhammad said, "No, they are a loan and a trust until we return them to you." Muhammad got one hundred coats of mail and sufficient arms from him. (5) He camped at Hunain. About 2,000 young men of the Quraish who had recently embraced Islam had also joined his force; on the very first attack by the enemy archers they fell back and, in confusion, the whole army retreated with them. It was the skill and wisdom of Muhammad which enabled him to remain steadfast with some of his companions and call his men loudly. Hearing the call of the leader, they gathered round him and organised themselves in proper battle formation and then attacked the enemy and won the battle.

A study of the events of this battle shows that the young men of the Quraish who had entered Islam only after the

4. Ibn Ishaq. pp. 548-54.

5. Ibn Ishaq. pp. 566-68.

victory of Makkah, and who were heading the Muslim force in great enthusiasm to show their bravery and skill against the enemy, were the first to turn back from the battle. And others, in confusion and disorder, not knowing what to do, fled with them. It is one of the cardinal principles of man's psychology, and works with greater intensity under pressures of war, that if one section of a group, no matter how small, becomes panicky and starts running, the other will follow without thinking what is happening. This led to the rout of the Muslim army in the early stages of the battle.

But when the companions heard their leader calling to them, "Where are you going? I am the Prophet of God. There is nothing false in it", (6) they realised what had happened and immediately came back. Their reaction was immediate, just as their reaction to the retreat had been sudden. But now it was thoughtful, based on the reality of the situation, whereas their retreat had been sudden and spontaneous, merely following those who were running away. What looked like a complete rout and defeat of the Muslims turned into a great victory through the leadership of Muhammad. He had trained his companions with a strict and infallible discipline which could not fail or break under any circumstances. They had begun to retreat following the vanguard consisting of new converts without realising what was happening. It was not due to breakdown of discipline but merely to breakdown of communication between them and their leader. As soon as the communication was restored, they were as firm and as solid as ever.

He marched on to Ta'if with the same discipline and control in the army and besieged the town for eighteen days. Thereupon he said, "I abstain from it for the sake of God and

6. *Ibn Sa'd*, p.187.

for the sake of mercy." He consulted Nawfal Ibn Muawiyah and asked him his opinion. He replied, "The fox is in his hole; if you stay, you will catch it and if you leave, it will not harm you". The Prophet finally decided to leave the people of Ta'if, first, because he always wanted to save human life and to stay would have shed much blood, second, because he knew that the people of Ta'if would very soon enter Islam and strengthen Islam with their wisdom, skill and courage.

His last great campaign was against the Romans, who were gathering forces on the frontiers of the Islamic State. It was really a lesson to posterity in discipline and control. It was summer and the campaign was very tough; the distance was long, difficult and arduous; and the enemy was not an ordinary tribe or group of tribes but the second greatest power of the time. But nothing deterred or discouraged the soldiers of Muhammad. They were trained to follow a certain discipline under the command and guidance of their leader. Wherever he took them, they felt pride and honour in accompanying him and completing the mission which was assigned to them by him. However, the enemy did not appear on the scene. The Prophet also went on other small expeditions, such as Abwa, Buwat, Ushairah, Bani Sulaim and Khaibar, as discussed in other chapters, but maintained the standard of his organisational discipline and control in all of them.

SECTION SIX

SECURITY

وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعْدَدَ لِلْكَافِرِينَ عَذَابًا أَمْمِينًا

But take your precaution. Verily God has prepared for the unbelievers shameful punishment. (Qur'an:4:102).

SECURITY

Security involves first, security from enemy attack and second, security from the risk of counter-attack if one's plans are offset by enemy action. It is absolutely necessary to maintain the morale of the fighting forces under all circumstances. This can be effectively attained, first, by proper formation; second, by defence in depth with the surety of reserve strength; third, by constant information about the movements, strength and plans of the enemy ; and fourth, by maintaining secrecy regarding one's plans, operations, tactics, weapon power, etc.

Muhammad was aware of the dangers threatening them from all sides , especially from the Quraish , and he fully realised the need for security. He therefore took every possible measure that could provide security to his town, and to his fighting men on the battlefield, from enemy surprise attack or counter-attack. He organised an efficient patrol system which kept him constantly informed of the movements, plans and strength of the enemy. Whenever there was a need, on the basis of this information, to take any defensive military action, he immediately did so. Whenever, there was any enemy movement around Medinah he at once organised a force under his own command, or under the leadership of one of his companions, to check its advance. Nine such expeditions were sent before the Battle of Badr, four under his own command, whenever information was received about the movements of

the Quraish, but no fighting took place in any of these expeditions.

After the Battle of Badr, seven expeditions were sent, four of which were commanded by the Prophet himself and two of which were under the command of his companions. Two were sent after the Quraish and four to suppress or frighten some tribesmen who were threatening to attack Medinah, but they all fled and no fighting took place. One expedition was sent to punish the Jewish tribe of Banu Qaynuqah, who had broken the treaty of peace and helped the Quraish at Badr. After Uhud, nine expeditions were sent, four under the command of the Prophet and five under the leadership of his companions. The need for security after the Battle of Uhud was very great and there was constant surveillance of enemy movements for fear of a sudden attack on the town. Muhammad and his companions often slept in arms or kept awake. Two groups of Muslims, consisting of ten and seventy preachers respectively, were sent on the invitation of the tribes but were mercilessly murdered by them; only one was spared. This and other events after Uhud led to the necessity to take seriously the security of Medinah and its suburbs. However, the Prophet showed no sign of fear but faced the difficult situation with courage and determination. He did not allow for a moment any slackness in vigilance for the defence of the town. He and his companions were always fully alert to face any situation. Three of the expeditions were against tribes gathering to attack Medinah; one was to check the Quraish; one was to punish a leader of the Jews who was inciting other people against the Muslims; one was against those responsible for killing the preachers; and two were minor expeditions. One expedition was sent against the Banu Nadhir, who had broken their treaty and were intriguing with the Quraish. There was a constant internal security risk for the town, since the tribes provided ample evidence of their hostility by their own

treacherous activities.

After the Battle of Ahzab, about eighteen expeditions were sent out, of which the Prophet commanded only three. Four of these expeditions were sent to frighten or suppress those tribes who were organising their forces to attack Medinah; four were to punish those who had killed some Muslims; three were to stop tribesmen from disturbing peace and order. There was some fighting in three of the expeditions. Other expeditions were of a minor nature. One expedition was sent to the Jewish tribe of Banu Quraizah, who had broken their treaty and were inciting other people to attack Medinah. Muhammad wanted permanently to secure his town from internal danger and so when he found that the Jews had proven by their conduct that they could not be trusted in times of war, he took this action against them.

After the Treaty of Hudaibiyah, the Islamic State of Medinah was no longer threatened by enemy attack and had become strong enough to defend itself from any potential danger. By the Grace of God, Muhammad's wisdom and ingenuity had given strength, stability and security to the town of Medinah and its neighbouring territories. But the system of patrolling for the surveillance of hostile activity from any actual or potential enemy was maintained. From Hudaibiyah to the ninth year of the Hijrah, about twenty-five expeditions of different types and with different objects were sent out by the Prophet under the command of his companions. Now the area under the control of the Medinah Government had considerably increased and it needed constant patrolling and surveillance in order to maintain peace and order in the country. However, this network of patrols very effectively provided information to Muhammad which proved useful to him in taking appropriate steps to ensure the security of his town and of his fighting forces.

Muhammad also took all possible precautions for the security of his forces when he was on the battlefield. He was very strict in security matters and did not leave it to chance but took all practical measures to attain absolute security from enemy attack or from subversion. Whenever he marched with a contingent against the enemy, he always sent scouts to obtain information first. When he was preparing to march to Badr, he sent Talhah Ibn Ubaid Allah and Saeed Ibn Zaid to obtain information about Sufyan's caravan which was returning from Syria. Then he sent two men ahead of him to collect information about the Quraish. They reached Badr, and after collecting the necessary information, returned to Medinah. Thus, before reaching Badr, the Prophet had collected all the information about his enemy which was necessary for the security of his forces and for the success of his tactical operations on the battlefield. He also made sure, through this information, that his enemy would not be able to surprise him by ambushing him. For security reasons, he made passwords for his companions. For the Muhajirun, it was Ya Bani Abdur-Rahman, for the Al-Khzraj, Ya Bani Abdullah and for the Aws, it was Ya Bani Ubaid Allah. And the pass-ward for all the Muslims together was Ya Mansur Amit.

(1)

He arranged their battle formation in rows one after the other and straightened them with the arrow he was holding in his hand. In the Battle of Uhud, before proceeding to the battlefield, he sent two men, Anas and Munis, and afterwards Al-Hubab Ibn Al-Munzir, who mixed with the Quraish and brought the necessary information back for the Prophet. All night the town was kept under strict guard. Next day, when he was ready to march after the Friday prayer, he delivered a sermon exhorting them to make their best efforts in fighting and to prepare to face the enemy with trust in God. He also

1. *Ibn Sa'd's Tabaqat* . p.13.

gave them the good news that Divine Help would be with them if they showed perseverance and endurance against the enemy. (2) This gave tremendous encouragement to the people, who were much pleased. Muhammad always encouraged his men before every battle with the good news of Divine Help, in order to inspire them with the spirit to struggle in the cause of Islam. This was necessary to raise the military morale of the fighting men in the face of the enemy's superior numerical strength . To strengthen his security in the battlefield, he arranged his fighting men very carefully. In the battle of Uhud, he paid great attention to the security of his force, by keeping the mountain of Uhud to his back and Medinah to his front, the mountain of Ainain and the pass to his left and his battle formation spread to right and left. To protect them from the enemy coming through the pass, he appointed fifty archers with strict instructions not to leave the pass under any circumstances. He said to them; " Remain at your posts and guard our rear ; if you see us collecting booty, do not join us, and if you see us being slain, do not help us." (2) These measures were taken to check any possible counter-attack from the mountain pass.

In the Battle of the Trenches , after careful consideration, the digging of a trench was thought to be the best form of defence and security against the 10,000 invading army of the Quraish and their allies. To inspire confidence in his men and boost their morale, Muhammad himself participated in digging the trench with them. This not only raised their spirits in appreciation of the person of Muhammad but also filled their hearts with love and affection for him and prepared them to make any sacrifice for him and his mission.

2. *Ibn Sa'd's Kitab Al-Tabaqat Al-Kabir*, English translation, pp.43-46.

In the campaign of Khaibar, he again fixed a password for security reasons and it was Ya Mansur Amit. He kept the whole plan of this campaign secret until he was at the gates of the enemy forts as they ran towards them from their plantations. Likewise, the plan of the Makkah campaign was kept in strict secrecy. He closed his ears and said, "O God close their eyes and let them not see us until we are upon them". He marched with secrecy until he reached al-Sufsul, when he sent Zubair with two hundred men in advance of him.(3) And to frighten the Makkans and put fear in their hearts lest they should fight he made arrangements for Abu Sufyan to see the grandeur of the Muslim force on the outskirts of Makkah before entering the city. However he took every precaution not to allow the enemy any chance to mobilise their forces or to organise any opposition before the Muslim army had entered the city. He saw company after company pass by. They were so well-equipped and their ranks so well-arranged that they seemed like a solid mass of steel. He was so much impressed by their strength and power that he said to Abbas; "O Abdul Fadl, no force can stand in the face of this"! He then rushed to the city and called to his people at the top of his voice ; "O men of Quraish, here comes Muhammad with an army such as you have never seen before. Put up no resistance. Whoever enters my house shall be secure; whoever remains in his own house shall be secure; and whoever enters the Mosque shall be secure."(4)

Now Makkah was captured and there was no force to offer him any resistance , but he maintained his precautions and did not loosen his security arrangements. He had already divided his force into four companies and ordered them not to engage in fighting except in self-defence. The company under the

3. *Ibn Sa'd* , p.166.

4. *M.H. Hayakal* ,pp.404-405.

command of Zubair then formed the left wing of the army and was commanded to enter the city from the north; the right wing was commanded by Khalid bin Walid from the north; Qais bin Sa'd leader of the Ansar from West and Abu Ubaidah who was in command of Muhajirun from the north near Hind mountain. The Prophet himself joined with the Muhajirun. This show of strength established Muhammad's supremacy as a commander, a leader and a Prophet over the Quraish, his chief opponents.

But his loving, generous, liberal and brotherly treatment won their hearts and endeared him to all Makkans, men and women alike. He forgave them all their past heinous crimes, oppressions and persecutions and treated them like brothers. He said to Abu Sufyan and other Makkan leaders, "For me and for you is what Yusuf said to his brothers: "Have no fear this day! May God forgive you, and He is the most Forgiving of those who show Mercy." (5) This generosity from Muhammad generated so much love and affection that all the Makkans began to love him more than their near and dear ones. And their youth became the backbone of the Muslim army.

Then he set forth towards Hunain and then to Ta'if. When he heard of a large gathering of Hawazin and Thaqif, he sent Abdullah bin Abi Hadrad Al-Aslami to the enemy and ordered him to mix with them and gather as much information as he could about their plans and strength. When he had found out all the required information, he came back and informed the Prophet, so the Prophet marched towards Hunain with a force of 12,000 men, but a sudden shower of arrows from the archers of Hawazin in the narrow valley completely surprised them and they turned back in complete confusion and panic. The Muslim army was in retreat and facing a humiliating defeat but the courage and determination

of Muhammad enabled them to regroup and organise a counter-offensive which saved the situation. It was Muhammad, with some of his companions, who stood fast against enemy action. He was on his mule and rushing into enemy lines to stop the ferocity of their attack and calling to people: "O supporters of God! O supporters of His Messenger! I am the servant of God and His Messenger. O company of Ansar! O company of Muhajirun." Abbas repeated this call of the Prophet. Then people from all sides gathered round him and re-organised and re-arranged themselves in ranks and proper military formation. When the Muslims had reformed their ranks and were ready for battle, the Prophet said, "Now the battle has begun." Then he launched a fierce attack which broke the resistance of the enemy and they fled, leaving their possessions in the hands of the Muslims. It was a real miracle of Muhammad's courage and will to organise a counter-offensive in a most delicate and unfavourable military situation. This shows the greatness of Muhammad on the battlefield; he turned apparent defeat into complete and total victory through his tactical counter-action at the right time.

His last great campaign was at Tabuk. He heard that Bysantium was preparing an army to attack the northern provinces of Medinah. He realised the threat to the new Islamic state and decided to meet the enemy force outside Muslim territory for security and safety reasons. He marched with a force of 30,000 men in the extreme heat of summer. The way in which people made preparations for this battle and sacrificed all their possessions and comforts to answer the call of the Prophet shows their great love and affection for him and his faith. The intensity of their love for Muhammad can be judged from the feeling of one of the participants in this campaign who said, "The Prophet of God is battling in the heat, sand and thirst of the desert while, I Abu

Khaithamah, languish in the cool, eat delicious food, and enjoy the company of beautiful women? No, by God, that cannot be ! Prepare for me quickly some provisions that I may join him" (he asked his wives). He shot off like an arrow. There were probably many more who did likewise after realising the shame that would befall them if they remained in the city. (6) The Byzantines were terrified to hear of the force of Muhammad and withdrew to a safe place inside their country. Muhammad managed to secure his frontiers by concluding a number of peace treaties with the rulers and chiefs of the surrounding regions, including the Governor of Ayla, and the chiefs of Al-Jarha, Adhruh, Sham, Yaman, etc, and came back after a stay of twenty-eight days at Tabuk.

Thus he conducted all his military campaigns very carefully, with full knowledge of the movements, position, plans and strength of the enemy and with full security arrangements for the protection of his own forces. In every expedition, he sent scouts before his march to get up-to-date information about the enemy, and in every battle his battle formations were designed according to the terrain of the region and the strength and position of the enemy. In order to maintain the strategical advantage he never adopted the same battle formation against the same enemy twice. He paid great attention to the problem of the security of his force and took all possible precautions to avoid a surprise attack or ambush. And he maintained the morale of his men at top level at all stages of the campaigns by his personal example. His people loved him more than anything else in the world and would do anything merely at his signal.

S. Ibn Sa'd, p. 175.

6. M. H. Haykal, p. 448.

2

THE DEFENCE OF MEDINAH

- When Muhammad came to Medinah he knew that the Quraish would not let them live in peace there and would do everything they could to destroy him and those who supported him. Therefore it was necessary to take strong precautionary measures to strengthen the defence system of Medinah so that whoever embraced the faith of Islam felt absolutely secure and safe in the town. This consideration was given top priority and constituted the cornerstone of his defence policy for quite a number of years. This fear of Muhammad's was based on crude reality and proved right.

Muhammad and his companions had not yet even settled in Medinah when the Quraish started an organised campaign of harassment and plunder and threatened completely to destroy them. They were also intriguing with the Jews and hypocrites of Medinah and demanding the expulsion of Muhammad from their town. Abu Jahl had even written to Abdullah bin Abayy, the leader of the hypocrites of Medinah, telling him to kill Muhammad or turn him out of the town, otherwise they would come and destroy them along with Muhammad. It was necessary to take urgent measures for the security and defence of Medinah against hostility from within and without. Therefore, Muhammad prepared a plan for the effective defence of Medinah from internal subversion as well as from external attacks.

I. THE MUSLIM BROTHERHOOD

The Muhajirun (emigrants) had come to Medinah empty-handed and had left all their possessions and property in Makkah. They had no source of income and were living a life of extreme poverty and hunger. The Prophet therefore instituted a pact of brotherhood between the Muhajirun and the Ansar (helpers) according to which they became brothers in Faith. He appealed to them, "Let each of you take a brother in God." This proclamation of brotherhood transformed a mutual bond into one of blood and real fraternity. And there arose genuine brotherhood between the Ansar and the Muhajirun which joined the Muslim ranks into an indivisible unity as strong as a solid cemented structure. The Ansar showed their brethren the Muhajirun the hospitality of real brothers. The Muhajirun were traders and the Ansar were farmers, so when they formed this new brotherhood, it worked very well for the advantage of both. Thus both worked hard on the land and in the market and managed to live a moderate life without anyone depending on anyone else's labour. The Muhajirun, in spite of their meagre resources, enjoyed the life of Muslim brotherhood and the new peace and security of their faith and of their family in Medinah. In the next few hard and difficult years, this brotherhood proved to be the biggest asset of the Muslims. They were faced with dangers of enemy attack and internal subversion from the Jews and hypocrites, but all proved of no avail against the solid wall of Muslim brotherhood. No onslaught or external attacks could move them and no fear of internal subversion could shake them. God had provided them with a recipe which was a cure for all kinds of diseases and all kinds of dangers. This was the greatest asset of the Muslims, from which they derived peace and satisfaction in hardship and security and protection in danger.

2. THE TREATY WITH THE JEWS

Medinah had a large population of Jews, who lived in and around the town in scattered but protected tribal castles. It was extremely vital from a military point of view that some form of agreement must be negotiated with them for the common defence of the town. Realising this, Muhammad negotiated an agreement with the Jews which has been regarded as one of the greatest political document in history. It can also be taken as one of his finest and noblest contributions to the doctrine of human liberty. It was really a Charter of Liberty for the Jews and other citizens of Medinah.

It was a tripartite covenant between the Muhajirun and the Ansar on one side and the Jews on the other. This covenant guaranteed social as well as religious rights to the Jews and the Muslims alike and fixed their duties as well. This instrument, in fact, confirmed the religious, social and political status of the Jews in society. The document runs: "In the name of God, the Compassionate, the Merciful. This is a covenant given by Muhammad to the believers and Muslims of the Quraish, Yathrib and those who followed them. They constitute one Ummah to the exclusion of all other men . . . All pious believers shall rise as one man against whosoever rebels, or seeks to commit injustice, aggression or sin, or to spread mutual enmity between the believers, even though he may be one of their sons . . . Any Jew who follows us is entitled to our assistance and the same rights as any of us, without injustice or partisanship . . . There is no object of contention among you which may not be referred to God and to Muhammad for judgement." (1) The document had the following main provisions:

1. M. H. Haykal, pp. 180-81.

1. Each tribe and group should manage its own affairs and settle its own disputes and quarrels in accordance with its own law or custom.
2. Neither of the parties, Jews or Muslims should directly enter into any form of pact or agreement at any time with any party or group living outside Medinah.
3. In the event of fighting occurring outside the boundaries of Medinah, no inhabitants of Medinah should be compelled to fight on behalf of either of the fighting parties.
4. Jews should contribute to the cost whenever they fight alongside the Muslims against a common enemy.
5. Each tribe or group should freely profess its own religion, Jews practising their own faith and the Muslims theirs.
6. In case of an attack by an outsider, each party should come to the help of the other. If one party engaged in war, the other should come to its help, and if one made peace with any group, the other should also make peace with it. No party should give protection to the Quraish of Makkah.
7. The town of Medinah should be sacred and inviolable for all the parties to the agreement.
8. In all disputes arising between the parties in Medinah, Muhammad should be the arbitrator and his decision should be final.

The last two provisions were very important for they recognised Muhammad as the undisputed head of the State of Medinah and leader of the people and made Medinah a holy and peaceful city. This covenant greatly helped in strengthening the defence of Medinah, at least politically and psychologically. Interest of all residents of Medinah became identical. Their gain and loss, victory and defeat became common. All became one united people for its defence. The neighbouring tribes fully understood the significance of this tripartite agreement and no one group could ever think singly of attacking Medinah. However, Muhammad never totally

relied on the strength of this treaty and always stood on his own power and strength. He was always vigilant and alert because of the increasing threat and danger of attack from the Quraish and the unreliability of the promises of the Jews.

The Quraish were not only intriguing with the Jews and hypocrites of Medinah but were also inciting various Arab tribes against Muhammad and his faith. He therefore took very effective steps before any of the dangers materialised. He sent reconnoitring, as well as fighting, patrols to various parts of the country to ascertain the enemy position and to weaken or destroy his military power before he was organised and prepared for war. He also made many treaties of peace, friendship and neutrality with many tribes in the surrounding areas of Medinah and even entered into defence agreements with some to come to one another's assistance when attacked by a third party. Some agreements were of limited nature and scope and the party was merely required not to have friendly relations with the enemies of Muhammad or was required to be neutral in case of war between the Muslims and their enemies. These steps initially reduced the fear of total war being started by the Arab unbelievers against Medinah, weakened and stopped the intrigues of the Quraish inside the town and afterwards opened the way for the work of Dawah al-Islamia in these tribes and produced many active, strong and useful supporters of the Faith of Islam.

Muhammad also occasionally reviewed the security arrangements in view of the changing military situation and enemy movements in the neighbouring areas of Medinah. He stressed the fact that the people should not spread rumours about the enemy but that if they heard anything they should bring it to the notice of those in authority : " Whenever there comes to them any news concerning safety or fear, they make it known to all; instead, if they had referred it to the

Messenger and to those in authority among them, the people who are capable of investigating would have found the truth from it " (4:83). This Divine Commandment was meant to stop unfounded rumours and to instruct people to bring every matter to the notice of the Prophet or of the proper authorities, especially in times of war, when the security of Medinah could be at risk through the carelessness or ignorance of anyone regarding the true facts about the enemy.

Medinah was threatened by enemies from all directions and various kinds of rumours were spread by the enemies and the hypocrites to harass the Muslims and to cause fear in their hearts. Often exaggerated and false reports were circulated to cause alarm in the town. Then some cunning enemy would send news that all was quiet in the enemy camp, merely to conceal some impending danger and to put the Muslims off their guard. In this verse, people have been warned of the gravity of their offence and strictly admonished them to refrain from spreading rumours. They are advised to take the news to responsible persons and then to keep quiet about it. (2)

Whenever he went on any expedition, major or minor, he always made very appropriate arrangements for the security of Medinah and did not leave it unprotected but left someone in charge of affairs. When he proceeded to Badr, he appointed Abu Lubabah as his vicegerent at Medinah, to look after all affairs in his absence, and Asim bin Adi as Governor of Al-Aliyah, the upper part of Medinah. At the time of the Battle of Uhud, he appointed Abdullah Ibn Umm Maktum as his vicegerent at Medinah and, after making adequate security arrangements, he left for the battle. In the Battle of Ahzab, he again appointed Umm Maktum as his vicegerent at Medinah.

When the news of the treachery of the Banu Quraizah reached the Prophet, he made special arrangements for the security of the women, children and old people who were left behind in the town. He appointed two companies, consisting of 200 and 300 men under the command of Salamah Ibn Aslam and Zaid Ibn Haritha respectively, to go turn by turn to the town to look after the women and children. They used to recite takbir loudly to frighten the enemy, so that they might think that the Muslims had kept a large force for the protection of the women and children and therefore refrain from attacking. The Prophet considered it necessary first to dispel the fears of the men at the battlefield about the safety of their families left behind in the town, and second to provide a sufficient defensive force in case the Jews of the Banu Quraizah attacked. These measures assured the security of the town and the men could now face the enemy with full satisfaction and confidence.

When the Prophet left for Khaibar, he put Siba Ibn Urfutah al-Ghifari in charge of Medinah with all the usual precautions for the city's security. He put Umm Maktum in charge of the town when he proceeded to invade Makkah and Muhammad Ibn Maslamah when he marched towards Tabuk. Likewise, he put different men in charge of Medinah when he marched on other campaigns to various parts of the country. He always appointed someone to be in charge of the town to manage its affairs in his absence and took the necessary measures for its security and protection in case of any danger. The Prophet was commanded always to take security precautions from the probable danger of enemy attack on the town. This was especially recommended after the event of Uhud: "O Believers ! take your precautions, and then advance in detachments, or march all together, as the occasion may require " (4:71). These measures were necessary when the Muslims were surrounded by real danger from all sides and

there was persistent rumours of enemy activities and imminent attacks from within and without. The Prophet was fully aware of these dangers and always took the necessary steps to ensure the security and protection of the capital of the Islamic state.

SECTION SEVEN

POLICY TOWARDS JEWS

وَإِنَّمَا تَخَافُ مِنْ قَوْمٍ خَيَانَةً فَأَنْبِذُهُمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الظَّاهِرِينَ

And if you fear any treachery from any people, throw back to them (their treaty) fairly. Indeed God loves not the treacherous (Qur'an:8:58).

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POLICY TOWARDS JEWS

POLICY ON ARRIVAL IN MEDINAH

When Muhammad came to Medinah, he sought to develop friendly relations with the Jews, who also greeted him in the hope of winning an ally. He expected cordiality and cooperation from them as the people of the Scriptures. So he began to build his relations with them by meeting their rabbis and other respectable Jews. He also visited their chiefs and nobles to make friends with them. He treated them with kindness, affection and generosity. He also defended them because they believed and worshipped One God. When he found that they fasted on the 10th of Muharran as the day of deliverance from the slavery of Pharoah, he also fasted with them. He prayed towards their Qibla, Jerusalem. These gestures on the part of Muhammad established good and friendly relations with the Jews. They held him in great esteem and respected his religious views. It looked as if the Muslims had found true and sincere friends in the Jews, who would extend great cooperation and a helping hand towards them. Muhammad's personal qualities of affection, humility, goodness and hospitality endeared him to a great many Jews and he won a place of great honour and prestige in their sight. It was because of these noble qualities that Muhammad was able to conclude a mutual defence treaty with the Jews of Makkah. " O Prophet ! invite the people to the Way of your

Lord with wisdom and excellent admonition and discuss things with them in the best possible manner " (16:125).

But as more and more people joined Islam and Muhammad's position as a religious leader grew stronger and stronger, things began to go differently. The Jews became apprehensive of his growing power and strength and considered it a potential threat to their own dominant position in the area. They were traders and learned men of knowledge and were superior to the tribes of Aus and Khazraj both in knowledge and in material wealth. They feared that the growing strength of the new Faith would endanger their position in both respects. They therefore started rethinking their position in relation to Muhammad and his companions. Meanwhile, some of their learned rabbis, including Abdullah Ibn Salam, had embraced Islam. And the Qur'an pointed out the immoral and corrupt ways of life which they had adopted, often ignoring the teaching of Moses and other Prophets. It also referred to their most heinous crime of killing some of their Prophets and rejecting others and spreading a state of persecution and aggression in the land (2:61). This added to their already growing suspicion of Muhammad and his religion. They began to deny his prophethood and ridicule many of his concepts and teachings.

They openly began to attack Muhammad and his religion when the Qibla was changed from Jerusalem to Makkah in the middle of the second year of the Hijrah. From then onwards, their hostile activities turned into intrigues with the enemies of the Muslims and they began to incite the Arab tribes to attack Medinah and destroy it. They even said openly that the idolaters of Makkah were better in faith than Muhammad and his followers. The Prophet appealed to them on the basis of the common ground between them; " O People of the Book ! Come to common terms as between us and you ; that we

worship none but God ; that we associate no partners with him ; that we erect not, from among ourselves, lords and patrons besides God. If then they turn back, say you, ' Bear witness that we have surrendered to Him " (3:64). He also exhorted them, " Why do you deny me when you recognise me as the true Messenger mentioned in your Books and Scriptures ? As for those to whom We gave the Scriptures, they recognise the place (which has now been made the Qiblah), as clearly as they recognise their own children . But some of them are concealing the truth knowingly " (2:146). Muaz bin Jabal appealed to the Jews, " O Yahud ! Fear God and obey Him. There was a time when you used to pray for victory over us through the Prophet Muhammad. Now the Prophet has come, believe in him and help him." But they would not listen to any argument or appeal and increased their hostile activities against the Prophet and his faith.

They stepped up their campaign against the Prophet and his companions on many fronts. First, they began a war of words ; used filthy and foul language, showered abuse and even twisted words when addressing the Prophet, to annoy him; " Of the Jews there are those who displace words from their (right) places, and say, ' We hear and we disobey ' ; and ' Hear what is not heard ' ; and ' Listen to us ' ; distorting with their tongues and slandering religion " (4:46). They were guilty of perversion in three ways ; first, they made changes in the words of the Scriptures; second , they distorted the meaning of the text with false interpretations; and third, they would go to the Prophet and his companions and make false statements to create mischief by distortion . This was how they spread misunderstanding about Islam. (1) They would even embrace Islam and then deny it next day to mislead people and stop them from coming into Islam. " Section of the people of the

1. *The Meaning of the Qur'an*, Vol.II.130.

Scriptures say; ' Believe in the morning what is revealed to the believers, but reject it at the end of the day; perhaps they may themselves turn back ' (3:72). They carried this campaign against Muhammad and his faith to the bitter end but without much success.

Their second front was to organise constant intrigues with the hypocrites and the Quraish of Makkah but their military campaigns were fruit-less. Third, the Jews maintained a campaign to incite people to attack Medinah. They sent deputations to the Quraish and other chiefs of Arab tribes and even offered them financial assistance to attack Medinah. They never let a moment go by without inciting people against Medinah. Fourth, when all their efforts failed and they realised that Muhammad had become too powerful and that it was not possible to defeat him militarily, they started a campaign of slander and calumny against him. They thought that Muhammad's people's superiority over all other people was because of his excellent moral character and that if they could morally debase him, perhaps this weapon would succeed where others had failed. They sought the cooperation of Abdullah bin Abbay, who was always ready for such evil actions. They spread false rumours about Muhammad's household and launched slanderous attacks on his person. But with God's Grace, Muhammad came through victoriously with his patient endurance and perseverance, and all the Jews' and their allies' plans and schemes utterly failed.

They even tried to divide the tribes of Aus and Khazraj and then made an attempt to mislead the Prophet. Their scholars and rabbis requested him to give judgement in their favour and they would then follow him. God disclosed their designs: " Judge between them by that which God has revealed and follow not their vain desires. Take care lest they should sway you away from some of the revelations sent down to you "

(5: 52). They even tried to kill the Prophet, but God informed him before the time and he did not fall into the trap. "And there are those who put up a mosque by way of mischief and infidelity, to disunite the believers, and in preparation for one who warred against God and His Messenger aforetime. They will indeed swear that their intention is nothing but good: but God does declare that they are certainly liars. Never stand to pray there" (9: 107-108).

They were engaged in various kinds of hostilities against the Muslims while they had made a covenant of defence with them. Their action was an open violation of the terms of the agreement which they had made with Muhammad. It was in fact flagrant abuse of the treaty which had guaranteed them freedom of religion, expression and work and protection of their life and property. They were legally and morally bound by this treaty to maintain friendly relations with the Muslims and not to make or negotiate any treaty with the enemies of the Muslims. They never observed any of the terms of the agreement but enjoyed all the benefits of it.

The Prophet had followed a very friendly and conciliatory policy towards the Jews, which was based on wisdom, necessity and the requirements of the time. In fact, he was very lenient, generous and kind to them and tried his utmost to win their friendship and support. He treated them in the best possible way, and respected and honoured them as esteemed people of the Scriptures, but they cared little for any of his good gestures and were first to break the treaty with him and engaged in all sorts of hostile, treacherous, aggressive and rebellious activities and intrigues with the enemies of the Muslims. When the Prophet found that their treachery and hostility was threatening the town that was now considered a sanctury for the Muslims, he took practical

steps against them according to the gravity of their crime and the needs of the time.

GENERAL POLICY

As pointed out before, Muhammad's general policy towards the Jews was based on conciliation, friendship and cooperation. It was a fundamental principle of his policy to have a good neighbourly relationship with the Jews, who were considered people of the Scriptures and, as such, were held in high esteem by Muhammad. This relationship was based on perfect equality in all spheres of life, between the Jews and the Muslims. Both were guaranteed equal rights of worship and work and protection of their life and property. The charter of liberty treated the Jews and the Muslims as equals and granted equal rights to both without any distinction. This was, in general, the basis of Muhammad's policy towards the Jews when he came to Medinah, that they shall live together on the basis of equality and friendship. But when he found that it was not possible because of their destructive activities, he had to change the fundamental basis of his policy towards the Jews. Now when it was proven beyond any shadow of doubt that they were determined to destroy the Islamic state and its founder, their presence in the Islamic capital (dar as-Salam) could no longer be tolerated. It was a question of self-preservation. Muhammad had to decide between two alternatives: to allow the Jews to stay in Medinah and put at risk everything for which he and his companions had sacrificed their homes and their possessions and their relatives; or to expel them and live in complete safety within the boundaries of the town. Obviously, he adopted the second course of action and turned them out of the town. However, in general, each tribe was treated according to the nature and intensity of its crime against the Muslims.

THE BANU QAINUQAH

This tribe inhabited the land around Medinah and could be very dangerous, especially in times of war. According to the mutual defence treaty, they were legally and morally obliged to help the Muslims in case of attack from outside and not to make peace with the enemies of Muhammad. But in the Battle of Badr, instead of helping the Muslims, they violated the pact and intrigued with the hypocrites of Medinah and the Quraish. They committed treachery at the hour of crisis and did not repent their action. The Prophet went to them and spoke to them as follow: O Jews beware lest God bring upon you the vengeance that He brought upon the Quraish and become Muslim. You know that I am a Prophet who has been sent—you will find that in your Scriptures and God's Covenant with you." They replied, "O Muhammad, you seem to think that we are your people. Do not deceive yourself because you encountered a people with no knowledge of war and got the better of them; for, by God, if we fight you, you will find that we are real men!" They were the first among the Jews to violate the agreement.

Muhammad besieged them for fifteen days after which they surrendered. Many arms and weapons found in the fortress were all captured and the tribe was banished from Medinah.

THE BANI NAZIR

The Bani Nazir were also legally bound by the pact to help the Muslims in case of foreign invasion and to refrain from making friends with their enemies. But instead they started hostile activities against the Muslims, intrigued with the hypocrites and cooperated with the Quraish. Their disruptive activities increased after the Battle of Uhud. When the prestige of the Muslims was at the lowest ebb.

Muhammad, with some of his companions, went to the Bani Nazir to seek their assistance in the payment of blood-money for the killing of two men of the Banu Amir, who were their allies. The Bani Nazir planned to kill him but, before they could do anything, he left, after being informed by the Angel Gabriel of their evil designs. He sent an envoy with a message to the Bani Nazir to leave Medinah, for they could not stay after their treacherous designs had been discovered. They refused and sent a message to the Prophet that they would not leave and he might do what he liked. He marched against them and after a siege of fifteen days they surrendered. He confiscated their property and arms and expelled them from Medinah, but allowed them to take their luggage, which they loaded on 600 camels. They went to Khaibar and there continued with greater vigour and zeal their hostile activities against the Muslims. It was the Bani Nazir who incited and encouraged the Quraish to organise a strong force and attack Medinah. They also said that non-believers were better than the Muslims: "Have you not observed those who have been given a portion of the Book? They believe in idols and false deities and say of the disbelievers that they are more rightly guided than the believers" (4: 51).

THE BANU QURAIZAH

The Banu Quraizah lived inside the boundaries of Medinah and therefore their treacherous and disruptive action was extremely dangerous, especially in times of war. They had been intriguing with the enemies of Islam and their tribes but did not commit any open crime until the Battle of Ahzab. The Muslims were surrounded by a large force which was determined to destroy them. At this critical hour, when they were in need of help from their allies, the Banu Quraizah joined the enemy and threatened the Muslims from inside the

town. The Prophet sent a warning to them and reminded them of their covenant with the Muslims, but they, with great insolence and despising him, said, "And who is this so-called Prophet of God? There is neither covenant nor peace between us and him." (2)

After the Battle of Ahzab, Muhammad was instructed by Divine Revelation to punish the the Banu Quraizah for their treason. So he marched against them and besieged them, until they surrendered after twenty five days. They requested that their fate be decided by their former ally Sa'd bin Muaz. The Prophet agreed and Sa'd bin Muaz decided their fate according to the law of the Torah that their men should be killed, their women and children enslaved and their property distributed among the Muslims. (3) Plenty of weapons were found inside their fortress.

The question was whether the punishment accorded to the Jews of the Banu Quraizah was just and equal to their crime . This can be seen by analysing the magnitude of their crime:

1. Medinah was surrounded by enemies who wanted to exterminate the Muslims. Their position was very critical and dangerous. They were very small in numbers in comparison with their enemies and were defending themselves from behind a trench. The Banu Quraizah were between the Muslim lines and the hypocrites, who were cooperating with the enemy.
2. It was their legal and primary duty to help and fight with the Muslims against their common enemy. At this juncture, instead of fulfilling the terms of the agreement they broke them, and openly declared that they would help the enemy of the Muslims. They sent a group of men to the town to

2. M. H. Haykal, p. 306.

3. Ibn Sa'd, English translation, pp. 92-93.

attack the women and children but fortunately their leader was killed by a Muslim woman and they did not have the courage to attack, thinking that there was a strong force of men.

3. Instead of repenting their action, they openly and proudly spoke of their treachery and never made any excuses for it.

4. Then they themselves chose Sa'd bin Muaz instead of the Prophet to settle their fate. It was the decision of their former ally according to their own law.

In the light of these facts, their crime of treachery becomes all the more serious and unforgivable. When the lives of the whole community were in danger and threatened by their bitterest enemies, the Banu Quraizah made their plight worse by stabbing them in the back. They got what they deserved. The punishment was neither severe nor harsh as compared to their crime. It is true that the punishment awarded to the Banu Qainuqah and the Bani Nazir was lighter than the punishment of the Banu Quraizah, but this does not in any way justify saying that their punishment was severe or unjust. In the punishment of the former two tribes, there was an element of punishment but also an element of great leniency and tolerance and the latter element was dominant over the former. The punishment was, therefore, because of the element of leniency, less than their crime. But there is no justification for demanding permanent leniency for similar crimes. The facts of the case demanded absolute justice and lightening the punishment of the Banu Quraizah would not have been absolute justice.

Besides, leniency to them would have put the Muslims in far greater danger than in the case of the Bani Nazir before them. It would have been a grave error of judgement to allow them to gather together all their strength and power and then,

with other tribes of Khaibar, endanger the existence of the Muslims of Medinah. It was not a case of an ordinary criminal but of a hard-core criminal who did not deserve clemency. However, it was their right to demand the justice they were entitled to and which they duly received. It was the greatness of Muhammad as a military leader that he did not distinguish between friend and foe or relative and friend in administering justice. This was the cardinal principle of his military policy: "Stand out firmly for God, as witnesses to fair dealing, and let not the hatred of any people make you do injustice. Be just; that is nearer to piety" (5: 9). And in Surah Al-Nisaa we read: "O you who believe! Stand out firmly for justice, as witness to God, even though it be against yourself, or your parents, or your kindred" (4: 135).

KHAIBAR

The Jews of Khaibar, especially the Banu Nazir, who had settled down in Khaibar after their expulsion from Medinah, had been intriguing with the enemies of Islam and inciting the Quraish and other Arab tribes to attack Medinah and exterminate the Muslims. They sent special messengers to the Quraish and other strong tribes, such as Ghatafan and Hawazin, and even supported them financially to prepare themselves for an attack on Medinah. Their intrigues brought hosts of the enemy on Medinah in the Battle of Ahzab. Therefore, the Prophet thought of dealing with them first after the Treaty of Hudaibiyah. He was at peace with the Quraish and could now settle the affair of Khaibar without any fear of attack of Medinah. He marched on them with a force of 1,400 men and captured their strongholds one by one until they surrendered. However, he was very lenient to them. They proposed that they should be allowed to remain in Khaibar and cultivate their lands and give half of the produce to the Muslims. The Prophet agreed to their

proposals.

However, Khaibar laid the basis of the third and final fundamental principle of Muhammad's policy towards the Jews. They had proven that they could not be trusted under any circumstances and, therefore, no state conscious of the safety and security of its people could ever take the risk of allowing them to stay among them. Muhammad, while allowing them to stay in Khaibar, made it crystal clear to them that if they ever engaged in hostile activities against him they would be expelled from the Arab peninsula, for the Islamic state could not keep a permanent security risk within its boundary.

SUMMARY

Muhammad had made pacts with the Jews in the initial stage to the effect that they should live together as friends and equals and help each other in the defence of their town. But the Jews proved by their treachery and intrigues that they could not be relied upon under any circumstances. Thereafter, the Prophet decided that the Jews should not be allowed to live in Muslim Medinah and they were expelled from the town. They gathered at Khaibar and continued with their intrigues and treacherous activities. They were defeated but allowed to stay at Khaibar provided they lived in peace and did not engage in hostile activities. If they did, they would be expelled from the Arab peninsula. Thus the basis of Muhammad's policy was conciliatory and friendly – live and let live. But experience proved otherwise and for security reasons the Jews were eventually expelled from all Arab lands. This was the natural consequences of their continuous and persistent hostile conduct, which no other people would ever have tolerated, even in the very first instance at Medinah.

SECTION EIGHT

POLICY AND LAWS OF WAR

AND ITS WISDOM

وَقَاتِلُوهُمْ حَتَّىٰ لَا يَكُونَ فِتْنَةٌ وَيَكُونَ الَّذِينَ يُلْهُ

And fight them on until persecution is no more, and God's Way is established instead (Qur'an:2:193).

WAR POLICY AND MILITARY OPERATIONS

Muhammad had no quarrel with anyone, the Quraish, the Jews or the other tribes of Arabia. He was their real benefactor who invited them to the Way of God, the way of piety, goodness and justice. The Quraish opposed him, abused him and inflicted extreme hardships on him and his followers, until they were forced to leave their hometown and seek refuge in Medinah. But they did not let them live in peace even there and attacked them with the help of other tribes of Arabia in order to completely destroy them and their faith. Under the circumstances, when there was no other alternative but to die or offer organised resistance to defend their faith, Muhammad chose the latter. His object was not to kill but to bring people to the Right Way of life. And the basis of his war policy was only to weaken, frighten or discourage the enemy so that he might give up his resistance, opposition, and hostility to the Prophet's mission and cooperate and live in peace. He never intended to kill or destroy any of his enemies; he only wanted to render them powerless and humble by destroying or weakening their military power. The basic principle of his war policy was, therefore, to use only such force as was necessary and indispensable for removing the aggression of the enemy and also to use the force only against those powers or people who were practically waging war against them or at least were likely to engage in such activities. All other people were to be

protected from the effects of the war, and even those things of the enemy which had no connection with his military power.

Islam calls this struggle jihad (striving in the Way of God) and it is free from any selfish motives. It is conducted entirely to achieve the objective explained above for the Pleasure of God; there is no personal motive of glorification of self, aggression or national honour. It is reported by Abu Musa that a man came to the Prophet and said, "One man fights for booty, one for the reputation of fighting and one for his degree (of bravery) to be seen; which of them is in God's Way?" He replied, "The one who fights that God's Word may have pre-eminence is in God's Way" (Mishkat). It is reported by Abu Umama Bahili that a man came to the Prophet and asked him his opinion about a person who fights for monetary gain or his own fame. "What will he get (from God)?" The Prophet replied, "He will get no reward." It was a very unusual answer for the questioner. He came back and asked the same question and the Prophet gave him the same answer. But he was not satisfied and repeated his question three or four times. At last, to satisfy him, the Prophet said, "God does not accept any action until it is performed solely for His Sake and Pleasure." Ubadah bin Thamat said that once the Prophet said, "Whoever goes to fight in the Way of God and has the intention to get one rope of camel he will get only that camel-rope. He will not get any reward."

Abu Hurairah said that a man came to the Prophet and said, "O Messenger of God, a man wants to take part in fighting in the Way of God desiring some worldly advantage." The Prophet replied, "He will have no reward." Muadh bin Jabal reported God's Messenger as saying, "Fighting is of two kinds. The one who seeks God's Favour, obeys the leader, gives property he values, helps his associates and avoids doing

mischief will have a reward for all the time he is asleep and awake, but the one who fights in a boasting spirit, for the sake of display and to gain a reputation, who disobeys the leader and does mischief in the earth will not return without blame" (In other words, he will suffer punishment.) (Mishkat)

This principle of war completely purifies fighting of all worldly desires and benefits and reserves it wholly for God and His Pleasure. When fighting is deprived of all worldly benefits no one wants to engage in war activities. Even if aggression were committed by the enemy, arms would be taken only when all other alternatives of peace-making and stopping that aggression had failed. Fighting is the last resort. The Prophet said, "Never desire fighting but pray to God peace and security. And when you have to fight the enemy, fight with steadfastness and know that Paradise is under the shadow of swords." (*Riyad-us-Salihin*)

In view of this objective, he made full preparations and gathered strength from all possible sources to increase his military strength in men, material and weapons. He began training his men in the art of archery, sword-fighting and horse-riding. He issued instructions to men in the art of war and military tactics. The purpose of all this military preparation was to show their military preparedness and strength to the enemy so that they should realise that the Muslims were determined to defend their Faith by any means, even by force. He always tried to avoid war and achieve his objective without bloodshed, but when war was forced on him, then he made every effort to minimise the loss of life on both sides. He issued instructions to his companions not to kill anyone who submitted peacefully, or threw in his sword and did not fight nor offer resistance. He also forbade killing of enemy women, children and old men.

With the same objective in view, he always took offensive action and executed his plans in great secrecy, with speed and mobility and caught the enemy in complete surprise without giving him any chance to organise his force for fighting. Makkah, Khaibar and Tabuk are examples of the major campaigns, and 15 of his 20 smaller expeditions were bloodless. Only slight resistance was offered in the Banu Mustaliq and Wadi-al-Qura campaigns. And of the remaining eight, three were against Jewish tribes and there was no bloodshed or fighting; only 111 men (93 Jews and 18 Muslims) were killed in the battle of Khaibar. The other five were the only real and major battles which the Prophet fought in his life-time: Badr, Uhud, Ahzab, Hunain and Ta'if; the total number killed in these battles was 298 (117 Muslims and 181 Unbelievers). In four of these campaigns, he actually took the offensive and marched towards the enemy and only in Ahzab did the enemy take the offensive, but even there, because of his strategical defensive plan, the initiative remained with him. In fact, Muhammad was quite successful in his efforts to minimise the loss of life in warfare. The total number killed in his entire war operation was 1,014 (255 Muslims and 759 non-Muslims) and the total number of war prisoners was 6,564, of whom all were released except two who had committed crimes, who were killed. It was a remarkable achievement that, with such a small sacrifice, the whole of the Arabian peninsula was brought under the Law of God. The rule and oppression of man over man was brought to an end and, for the first time in the history of this peninsula, people saw the rule of goodness, virtue and justice in their land.

He also strengthened the defence system of Medinah with the same objective, partly by military preparation and partly by making a mutual defence pacts with the Jewish tribes of Medinah. It secured at least temporary peace with the

immediate neighbours and disappointed the Quraish in their hope of getting any help from them. He also made many other treaties with the neighbouring tribes, some of whom promised support while others promised neutrality in this struggle between Muhammad and the Quraish. At the same time, he also attempted to weaken the power and strength of the Quraish by blockading their commercial routes to Syria and other lands. He thought it would gradually weaken their resistance and will to oppose him and would therefore incline them to peace. He was perfectly right, because within a period of five years all their resistance melted away and they finally made a peace treaty at Hudaibiyah in the sixth year the Hijrah.

With the same objective, Muhammad's intention was to destroy leadership, wherever possible, in order to save human life and bloodshed. Some mischievous leaders were inciting people to gather forces and fight Muhammad. Abu Afk of Banu Amr Ibn Awf used to incite people through his poetry against Muhammad and Islam and another was Ka'b bin al-Ashraf. It was considered better to shed the blood of these two men and save the lives of hundreds of other men who would have been killed in battles as a result of their incitement. "But if they break their oaths after making compacts, and abuse your faith, you should fight with these ringleaders of disbelief because their oaths are not trustworthy: it may be that the sword (i.e., fear of war) alone will restrain them" (9: 12).

Another consequence of this war policy was to capture all the material elements of aggression from the enemy wherever possible. This strengthened the striking power of the Muslims and, at the same time, crippled the enemy and thereby weakened his fighting power as well as his will to fight. The Muslims organised, in all, 70 campaigns (apart from eight

major battles) and of these Muhammad accompanied 20, while 50 were sent under the command of his companions in the eight years of war with the unbelievers of Arabia. There was no fighting in most of these campaigns because the enemy was caught by surprise and could not raise the courage to offer any resistance and fled, leaving cattle and other possessions in the hands of the Muslims. In only four or five of these 70 campaigns was there fighting, and then only slight, with little loss of life. The main objective, to capture their equipment so as to weaken their power of resistance and will to fight, was successfully achieved. That was the reason why Muhammad organised most of these offensive attacks with great speed, mobility and secrecy. A glance at his expeditions shows the nature of his war policy: to subdue or weaken the enemy with the least possible bloodshed and thereafter show him generous and liberal treatment.

When he came to Medinah, he tried to build up good friendly and neighbourly relations with the Jews and also made a peace treaty with them for the same purpose. But the Jews never really accepted his friendship or peace proposals and constantly caused harassment and trouble to him by inciting the Quraish and other tribes to attack Medinah. But they were caught one by one when they broke the terms of the peace treaty and collaborated with the enemies of Islam. The Banu Qaynuqah after Badr, the Banu Nazir after Uhud and the Banu Quraizah after Ahzab. Their arms and weapons were captured in order to destroy their military power.

The Quraish organised three aggressive campaigns against Muhammad in the first five years of the Hijrah, but their plans were rendered useless by his skill, wisdom and military strategy. They became totally frustrated and disappointed and never had the courage thereafter to organise any attack on Medinah. Muhammad, realising the whole situation and

the weakening morale and courage of the Quraish, made preparations quietly and in secret and suddenly marched on Makkah. Even many of his close companions were surprised when they found themselves near Makkah ready to attack the Holy City, because their destination had been kept secret, and no one in the army, except his very close friends, knew where they were going. The people of Makkah were taken by surprise and could not organise their defences in such a short time. Muhammad took the city without any resistance or bloodshed. He had every reason and justifiable cause to punish them for their crimes. The Makkan chiefs had done everything in their power, since he announced the nature of his mission, to destroy him and his faith and had shed a lot of the blood of his companions in the various raids and battles they had forced on Muhammad. But the Prophet did not want to take revenge but to bring people to the Way of God by persuasion and other peaceful means. He forgave them all. Likewise, the people of Ta'if had beaten him till he bled but he treated them all alike and forgave them. In fact, he had come as a Messenger of peace, and whenever he overpowered his enemies, he offered peace to them — to submit to the the Law of God.

Muhammad was very realistic and always thoroughly studied the military situation in relation to the enemy's strength and their war strategy. He also carefully studied the geographical position and the terrain of military operations and then devised his strategy and tactics. He depended more on the quality of his men and speed in the execution of their plan than on their numerical strength. He also took advantage of the topography in planning his routes into enemy territory in order to catch them unprepared. Sometimes he followed very unexpected routes and marched in the opposite direction, keeping the enemy guessing about his intention, and then suddenly changed his course, as in the campaigns of Makkah,

Banu Mustalaq and many other expeditions. Sometimes he adopted a new battle formation, to the surprise of the enemy, as in the Battle of Badr; sometimes he selected a better strategical position for fighting, as in Uhud; and sometimes he adopted a new technique and strategy of defence which surprised the enemy because they had never seen it before and could not therefore successfully fight against it, as in the Battle of Ahzab. His expedition to Tabuk in the heat of summer was quite unexpected and the Byzantines were completely taken aback by the speed and morale of his army and withdrew to safety and did not come out to fight. Likewise the people of Khaibar were surprised to see his army standing outside their gates one day early in the morning and they ran toward their fortress shouting, "Muhammad is come".

However, he was cautious and fully aware of the possibility of the enemy lying in ambush for him in suitable types of terrain, and always made strict security arrangements against such possible enemy action. Though his war strategy and battle tactics were based on, and controlled by, the reality of the existing situation, he did not overlook or ignore his past experience in similar situations and executed his plans with imaginative action throughout his entire strategy and in such a manner as to minimise the loss of human life.

Whenever Muhammad received any peace offers from his enemies, he always inclined to peace with them, though he knew that their pacts and promises were not trustworthy. His aim was to establish peace and order in the country so that people might lead a life of goodness and virtue in complete security, "Therefore, if they leave you alone and desist from fighting against you and make overtures for peace to you, in that case God has left you no cause for aggression against them" (4:90). Muhammad also refrained from fighting against

or killing those hypocrites who abstained from fighting against him or who sought asylum in the lands of those non-believers who had a peace treaty with the Muslims: "However, those hypocrites are excepted (and not to be killed) who join a people who are allied to you by a treaty. Likewise those hypocrites are excepted who come to you and are averse to fighting either against you or against their own people" (4:90). This clearly establishes the basic principle of Muhammad's war policy. He welcomed peace offers, even from his severest and most unreliable enemies. "And, O Prophet, if the enemies incline to peace, you should also incline to it and put your trust in God; indeed He is All-Knowing, All-Hearing. And if they intend to deceive you, God is sufficient to you. It is He Who strengthened you with His Help, and by means of the believers" (8:61-62).

This verse of the Qur'an explains the cardinal principle of Muhammad's war policy. All his relations with other nations were based on his trust in God. He boldly faced the enemy both in war and in peace. Whenever the enemy was ready for peace, he found Muhammad ready and willing to negotiate peace. Muhammad never rejected any peace offer from his enemy for fear of his treachery or insincerity. His main object of war was to establish peace. Therefore any peace offer from any quarter was accepted with pleasure by him. If those who offered peace were sincere in their intentions, peace was restored and bloodshed was avoided. But if, on the other hand, they proved treacherous, God's Help was always with him.

Muhammad never fought against peaceful people or those who desired peace; he fought and waged war only against those who committed aggression against him. "And fight in the way of God with those who fight against you but do not commit aggression, because God does not like aggressors. Fight against

them wherever they confront you in battle and drive them out from where they drove you out. Although killing is bad, persecution is worse than killing" (2:190-191). The Holy Prophet strictly obeyed the instruction of the Qur'an and never fought against those who neither opposed him nor hindered him in his work. He was fighting for the cause of God to remove aggression and the state of persecution (fitnah) from the land. How could he himself practise aggression against the explicit Commandment of God? Muslims were under obligation to help their wronged and oppressed brethren living outside the territorial borders of the Islamic state, but if they had made a peace treaty with the persecuting nation, the Muslims were forbidden to give any help to oppressed Muslims in that state" (8:72). As the basic principle of their war policy was to establish peace and fight only against aggression, Muhammad adhered to the terms of all his treaties with other people so long as they observed them themselves.

LAWS OF WAR

One of the greatest contributions of Muhammad to the civilisation of mankind was his civilised laws of war. He purified the uncivil and barbaric war customs and traditions of old nations and replaced them by humane, just and benevolent international laws. In fact, he codified the international law relating to war. The main principles of his war laws are summarised below:

1. OBEDIENCE TO THE LEADER

In order to bring conduct of war under a certain discipline, it was absolutely necessary that the soldiers should be taught to behave in a proper fashion under the command of their leader. They could not be left on their own, especially after defeating the enemy, for they would indulge in looting, plundering, raiding people's property and houses, dishonouring their women and creating disturbances and disorder in the country. The most effective way of controlling them was to discipline them by demanding obedience to their leaders. Muhammad introduced this discipline into his army and forbade any action without his permission. Abdullah bin Jahsh was sent on a certain mission but he captured prisoners and their property without Muhammad's permission. When he heard the news he condemned it and declared his spoils as illegal. Likewise, he condemned the action of Khalid when he killed an innocent Muslim and sent Ali towards him with the command to stop

all those acts of ignorance.

Islam had made obedience to the leader an essential part of iman. According to Abu Hurairah, the Messenger said, "He who obeys me has obeyed God and he who disobeys me has disobeyed God ; he who obeys the commander has obeyed me and he who disobeys the commander has disobeyed me. The leader is only a shield behind whom fighting is engaged in and by whom protection is sought." He also said, as reported by Abdullah bin Umar, "He who rejects obedience will meet God on the Day of Resurrection without possessing a plea" (Mishkat). These obligatory commands have brought war under strict discipline, and the individual soldiers are bound by this discipline under their leader and cannot freely run amock in the enemy territory and create disorder or satisfy their material or sexual desires by breaking into other people's houses and property.

2. FULFILMENT OF PROMISES

Another principle enforced by Muhammad was to honour all treaties and pacts with other people, irrespective of the probable or potential loss or benefit from them. Usually people honour their treaties so long as they are beneficial to them, but when it goes against their natural interest, they break them. Islam has made it a bounden duty of the Islamic State always to fulfil its promises, "Fulfil your covenant with God when you have made a covenant with Him, and do not break your oaths after they have been confirmed and you have made God your witness. God is fully aware of all your actions. Do not behave like that woman who breaks into untwisted strands the yarn which she has spun after it has become strong. You make your mutual oaths a means of mutual deceit in your affairs so that one people might take undue advantage of another" (16:91-92). This verse refers to people who enter

into treaties with other people for their own interest but later on break them or violate them when they find they have lost their benefit for them.

There are many verses in the Qur'an which insist on your fulfilling your promises and pacts with other people. Surah Al-i-Imran says, "Nay, God loves only such pious people as fulfil their covenant and abstain from evil. As for those who barter away their covenant with God and their own oaths for a small profit, they shall have no share in the Hereafter; God will not speak to them nor even look at them nor cleanse them of sins on the Day of Resurrection" (3:76-77). And in Surah Al-An'am we read these words, "And whatever you say should be just, even though it concerns your relatives. And you should fulfil your covenant with God. God has enjoined these things on you that you may remember" (6:152).

Muhammad proved this policy by his own conduct. When the treaty of Hudaibiyah was being written and had not yet been signed by the Prophet, Abu Jandal Ibn Suhail came to him in iron chains and asked for help. On this, Suhail Ibn Amr, who had come to sign the treaty on behalf of the Quraish, said, "This is the first person whom I shall claim under this treaty. The Prophet, returning Abu Jandal to Suhail said, "O Abu Jandal ! The treaty has been concluded just now, between the people and us, so endure it till God makes a way out of it." (1)

3. RIGHTS OF NON-COMBATANTS

Islam fully respects the rights of those people who are neutral and are not participating in war on either side. And those people who have made treaties with the Muslims and have not

1. *Tabaqat Ibn Sa'd*, p.121.

broken them are also protected, "(But treaties are) not dissolved with those unbelievers with whom you entered into alliance, and who after wars did not violate these in the least nor did they give help to any one against you; so observe the treaties with such people in accordance with their terms for God loves pious people" (9: 4). Even if the Muslims living in country with whom there is a treaty are persecuted and they ask for help, the Muslim State must abide by its treaties and must not help its brethren under these conditions." It is obligatory on you to help them in matters of Faith, if they ask for your help, except against a people with whom you have a treaty" (8: 72).

These treaty obligations have to be fulfilled even if your enemy has taken refuge in that country; you cannot enter their territory in pursuit of your enemy, "And if they turn back (to enmity) then take them and kill them wherever you find them, and take no friends or helpers from their ranks, except those who join a people between whom and you is a treaty" (4: 89-90).

4. DECLARATION OF WAR

If any people break their promise or violate the terms of their treaty, they should be properly and officially given due notice before any military action is taken against them. If they persist in their hostile activities, then the Muslim State has the right to declare war against them. If they have openly broken the terms of the treaty or taken military measures against them or their allies, the Muslims have the option to attack them without open declaration of war as the Prophet did at the time of the victory of Makkah. However, it is better if the matter is not taken in a hostile manner and if sufficient consideration is given before breaking the treaty, "If you ever fear treachery from any people, throw their

treaty openly before them; indeed God does not like treacherous people" (8: 58).

This verse makes it unlawful to make a unilateral decision in terminating the treaty, even if the other party is not strictly observing its terms. The other party should have no misunderstanding regarding this matter. The Prophet treated this verse as the basis of his international policy, and commanded, "One who has made a treaty with another party is bound by it until the expiry of its terms. Or if obliged, then one should throw it before the other party so that both may be set on an equal footing." (2)

5. PRISONERS OF WAR

Muhammad had strictly forbidden the killing of prisoners of war and had commanded his companions to treat them generously and kindly. The Qur'an mentions this quality of the believers in these words, "And they feed, for the love of God, the destitute, the orphan and the captive, 'saying, 'We feed you for the sake of God alone; no reward do we desire from you, nor thanks. We only fear a Day of distressful Wrath from the side of our Lord'" (76: 8-10). The Prophet always advised his people to be kind and merciful to prisoners. The prisoners of the Battle of Badr, who had for years persecuted the Muslims and inflicted severe injuries on some of them, were treated most generously by them.

The Qur'an advises the believers to ransom their prisoners or treat them well, "Therefore when you meet the unbelievers (in fight), smite at their necks until, when you have routed them, then bind fast the prisoners; thereafter, either treat them generously or ransom them till the war lays down its

2. *The Meaning of the Qur'an*, VOL. 1V. p. 145.

burdens" (47: 4). The Holy Prophet treated them very generously and often freed them, as in the case of prisoners of the Battle of Hunain and of many other prisoners. Some prisoners of the Battle of Badr were ransomed; others were asked to teach some Muslim children in exchange, and others who could neither pay their ransom money nor teach were set free.

6. PEACE

Muhammad was always ready to make peace whenever the enemy inclined towards peace. Anyway, he never wanted war with anyone but was forced into it by his enemies. His main objective of war was to remove aggression and the state of persecution and establish peace in the land. The Qur'an mentions this principle in these words, "O Prophet, if the enemies incline to peace, you should also incline to peace and put your trust in God. Indeed, He is All-Hearing, All-Knowing. And if they intend to deceive you, God is sufficient for you. It is He Who strengthened you with His Help, and by means of the believers" (8: 61-62).

If the enemy lays down arms and comes for refuge, you should not fight against him, "Therefore, if they leave you alone and desist from fighting against you make overtures for peace to you, in that case God has left you no cause for aggression against them" (9: 90). Likewise, if any from the enemy camp come to you for refuge, you should not kill them but offer them peace, "If any of the unbelievers asks you for protection, give him protection till he hears the Word of God; then convey him to a place of safety; this should be done because these people do not know the Truth" (9: 6).

7. TREATMENT OF THE VANQUISHED

The Prophet treated all vanquished people with kindness,

generosity and liberality. In fact, the Prophet always showed magnanimity in his victories. And the greatest of his victories was that of Makkah, in which no blood was shed. The chiefs of Quraish had committed so many crimes against him and many of his companions for thirteen years in Makkah and then waged wars against them when they sought refuge in Medinah, and were responsible for so much blood. When they came before him, he said, "O Quraish, what do you think that I am going to do with you?" They replied, "Good. You are a noble brother, son of a noble brother." He said, "This day let no reproach be cast on you; God will forgive you. Go your way for you are freed." Likewise, he treated other defeated people with kindness and freed them all.

Islam has, however, laid down certain general principles with regard to prisoners of war. It has divided the vanquished into two categories: those who accept the Law of Islam with peace, without fighting, and those who surrender after fighting. First, those who voluntarily accept the Law of Islam before fighting or during fighting will be treated according to the terms of the treaty which they made with the Muslims. The Prophet has strictly forbidden changing the terms of the agreement or treating them differently. He said, "Beware! If anyone transgresses against the people of the contract or reduces their rights or puts on them a burden more than they can bear or receives something from them against their will, I will stand against him as petitioner on the Day of Resurrection."

This Hadith shows that treatment of people will entirely depend on the terms of their contract. It is not lawful to change any of the terms of the contract. Their life, honour and property will be protected and no aggression of any kind against them will be considered lawful. Muhammad made such treaties of peace with the Christians of Najran and

guaranteed to them their normal rights under the protection and surety of God and His Messenger. The second type of people were those who fought to the last and surrendered only when their power was completely destroyed and crushed and their villages and towns occupied by the Muslims. In such cases, the general principle of Islam is to treat them as non-Muslim minorities (Zimmis) and leave them as they lived before fighting. But in certain cases, when the enemy had committed gross acts of rebellion, treachery, incitement, etc., they were expelled from their dwellings and their instruments of aggression seized from them in order to destroy their military strength, as in the case of the Jews of Banu Qaynuqa and Banu Nazir. Their constant hostile activities were a permanent danger to the capital of the Islamic State, and no government could ever tolerate a source of trouble right on their doorstep. The Prophet gave them every chance to live in peace with them as equal citizens of the state, but they never ceased or hid their hostility or hatred for him and his faith. The only practical alternative from the point of view of wisdom and justice was to remove this immediate danger to the state from within its capital.

The third type of people were those the nature of whose crime was almost identical with the second category of people but of which the gravity and intensity was far more serious and dangerous to the security of the Islamic State as the case of Banu Quraizah. They preferred that their case should be decided by their former ally Sa'd bin Muaz, who decided according to their law of the Torah. All their fighting men were killed and their women and children made slaves. This was, however, the normal practice of the victors in those days. Besides, when the arbitrator was appointed of their own choice and on their own suggestion, and approved by the Prophet, his decision should have been binding according to the general rules of arbitration. All Arab tribesmen had

accepted Islam, but other people, such as the Christians of Najran and Ghassan, were treated kindly and generously and were left to live as they lived before the fighting. They were guaranteed protection of their lives, property and honour and freedom of religion in exchange for a tax called Jizia. The Jews of Khaibar had not committed crimes like those of the Banu Nazir or the Banu Quraizah, and they were left on their lands on their own suggestion. But as the hostile activities of the Jews of Banu Nazir who had settled in Khaibar had increased and the people of Khaibar seemed to approve of their action, they were warned that they could live there as long as they lived in peace but if they engaged in war activities against the state, they would be expelled from Arab lands.

3

THE WISDOM AND NECESSITY OF WAR

A. DEFENSIVE WAR

It is the height of meanness that a man should accept the rule of aggression and injustice merely for his own comfort and convenience or for the love of his own near and dear ones and leave the support of the Truth. This weakness is, in fact, a weakness of the heart and faith and not of the physical body and when it controls the minds of a people, it destroys all sense of justice and goodness and all feelings of honour and dignity in them. Such people are the real losers in this world as in the Hereafter. "When the angels seized the souls of those who were doing wrong to their souls, they asked them, 'What was the matter there ?' They answered, 'We were oppressed in the land.' The angels replied, 'Was not God's earth spacious enough for you to move yourselves away (from evil)?' Hell is the abode of such people and it is a very evil abode indeed" (4:97).

Islam has taught patience and endurance in all matters but not when truth is crushed and something other than Islam is forced on the Muslims. It has specially instructed them that, when their human rights are molested; when they are oppressed and not allowed to live their lives according to their own faith and belief and are being turned out of their homes, they should not show any weakness to the enemy but must

gather all their strength to remove this aggression. (1) " And fight in the Way of God with those who fight against you, but do not commit aggression because God does not like aggressors. Fight against them wherever they confront you in combat and drive them out from where they drove you out. Though killing is bad, persecution is worse than killing. Do not fight against them near the sacred Mosque unless they attack you there. And if they attack you first (even in that sacred area), strike them (without any hesitation); this is the due punishment for such disbelievers. If , however, they desist from fighting (you should also do likewise), and know that God is Forgiving and Merciful " (2:190-192). These verses of the Qur'an clearly show that the Muslims were warned not to go to war against those who were neither opposing them nor hindering them from their faith. However, they were allowed to use force where it was absolutely indispensable and to the extent that it was absolutely necessary. (2) The importance of defence can be realised from this, that it is not only a form of ibadah and compulsory in Islam, but when it becomes necessary to defend the Islamic faith against the aggressive designs of the enemy, it becomes the only sign and standard of judging people's faith and iman. " O Prophet, may God forgive you ; why did you give them leave to stay behind? You yourself should not have given them leave, so that it would have become clear to you which of them spoke the truth, and you would have also known which of them were liars. For those who believe in God and the Last Day will never ask you to exempt them from fighting in the Way of God (jihad) with their possessions and their persons; God knows well those who fear Him. Those only make such requests who do not believe in God and the Last Day, and whose hearts are filled with doubts , and they are wavering because of their

1. *Jihad fi Sabil Llah*, op, cit; pp.53-82.

2. *The Meaning of the Qur'an*, vol.I,pp.146-47.

doubts " (9:43-45).

This verse shows that the willingness to join the conflict between Islam and kufr (unbelief) is the criterion to distinguish between a true believer and a hypocrite. The one who supports Islam in this conflict with the whole of his heart and expends all of his energies and resources in order to make it victorious, and does not hesitate in the least to make any sacrifice for this purpose, is a true believer. On the contrary, the one who hesitates to support Islam in this conflict and refrains from making sacrifices in its Way, when he confronts the threat of the victory of kufr, is a hypocrite, for such an attitude is itself a proof of the fact that there is no faith in his heart.

THE FORM OF DEFENSIVE WAR

It appears from the above commandments relating to the religious duties of the Muslims that fighting in the Way of God (jihad), in the direct attack on a Muslim state is just one form of aggression against which they are enjoined to fight; there can be other forms in which life for them can be made miserable and they may be required to fight to safeguard their rights. In the light of the Qur'an and Sunnah it may be possible to classify the forms of defensive war as follows.

1. WAR AGAINST AGGRESSION

The first verse of the Qur'an exhorting the Muslims to fight against aggression came in these words, " Permission to fight has been granted to those against whom war has been waged because they have been treated unjustly, and God is certainly able to help them. These are the people who have been expelled unjustly from their homes only for the reason that they said, ' Our Lord is God ' " (22:39-40).

Then they were enjoined to fight against the aggressors in words, " And fight in the Way of God with those who fight against you but do not commit aggression because God does not like aggression. Fight against them whenever they confront you in combat and drive them out from where they drove you out. Though killing is bad, persecution (fitna) is worse than killing " (2:190-92).

The following main principles of war can be deduced from these verses of the Qur'an. (1) Muslims are allowed to fight when they are attacked and persecuted by other people; (2) Muslims must fight against people who take their homes, usurp their rights and drive them away from their lands and properties; (c) Muslims are allowed to wage war in order to win religious freedom from those people who tyrannise them on account of their religious beliefs and harass them merely because they are Muslims and, (d) They should fight and try to regain the lands from which they have been driven out or in which their dominant position has been destroyed; and wherever they regain power, they must drive out their enemies from places from which they were driven out by them. (3)

2. PROTECTION OF THE WAY OF TRUTH

The Muslims are told to fight against those who keep them from the Way of God (i.e., practising their religion), because doing so, the latter are committing a crime. " The unbelievers spend their wealth in blocking the Way of God and will go on spending still more of it. But, in the end, these very efforts of theirs will become a cause of their regret; then they will be overcome " (8:36). The picture of the unbelievers' war activities is given in these words, " And do not behave like those who marched arrogantly out of their homes with great

3. *The Meaning of the Qur'an* , vol, IV.p.193.

pomp and show for the people to see. They debar the people from the Way of God " (8:47)' And again their crime is referred in these words, " They bartered away God's Revelations for small worldly gains and then debarred others from His Way. Indeed very evil were the deeds they did " (9:47).

This commandment is very explicitly stated in Surah Muhammad, " Those who reject God and hinder men from the Way of God,...God will render their deeds vain....Therefore, when you meet the unbelievers in battle, smite at their necks; at length, when you have thoroughly subdued them, bind the slaves firmly; then is the time for either generosity or ransom, until the war lays down its burdens " (4:1-4).

In all these verses, the words sadd an sabil'Llah (stopping from the Way of God) show that that is also very serious crime against which war is necessary. Whenever anyone stops Muslims from following their way of life, or stops others from coming to this way of life, or creates difficulties and puts obstacles in their way so that they may become helpless and leave that way , in all these situations, fighting becomes a duty of the Muslims.

3. DECEIT AND BREAKING OF TREATIES

Another type of people against whom Muslims must wage war are those who indulge in deceitful activities and break their treaties whenever they feel like doing so. This commandment is mentioned in these words, " Indeed the worst of creatures in the Sight of God are those who denied the Truth, and then would not believe in it. They are those with whom you make a treaty, but they break their treaty every time and do not fear God in the least. If you encounter them in battle, make of them a fearsome example for others who would follow so that

they might learn a lesson from seeing the end of the treacherous people. And if you ever fear treachery from any people, throw their treaty openly before them. Indeed God does not like treacherous people " (8:55-58).

Likewise the Muslims are enjoined to take severe action against those who repeatedly break their treaties in these words, " This is a declaration of immunity from obligations by God and His Messenger to those nonbelievers with whom you have made treaties. You are free to move about in the land for four months; but you should know that you cannot frustrate the Will of God, and that God will degrade the rejectors of Truth" (9:1-2). Again, in Surah Al-Tawbah, it is repeated, " How can there be a treaty with these nonbelievers before God and His Messenger, except those with whom you made a treaty at the sacred Mosque? So long as they behave rightly with you, you should also behave rightly with them, for God loves righteous people. But how can a treaty be regarded as abiding with the other nonbelievers, since, if they get power over you, they will not respect ties of kindred with you nor honour any treaty obligations? They try to conciliate you with their tongues, while their hearts are averse to their tongues, for most of them are evil-doers " (9:7-8).

Again , about the same people who break their promises, it is said, " They do not observe the ties of kindred in regard to the believers nor observe the obligations of the treaty, and it is they who have always been the transgressors. Yet, if they repent, even now, and establish prayer and pay zakat dues, then they shall be your brethren in faith. But if they break their oaths after making compacts, and revile your faith, you should fight with these ringleaders of disbelief because their oaths are not trustworthy. It may be that the sword alone will restrain them " (9:10-12).

The following general principles can be deduced from these verses of the Qur'an : (a) Muslims must wage war against people who make treaties with them and then break them. This includes people who make treaties with the Muslims agreeing to obey their law and then rebel against the Muslim State; (b) People who keep their treaty with the Muslims but whose attitude is so hostile and unfriendly that there is always a danger from them to the Muslims and their faith. In all such cases, Muslims must openly break their treaty with them and inform them about this and then take proper action against them; (c) People who repeatedly break their treaties with the Muslims so that their treaties lose all significance and who ignore all rules of morality and humanity in damaging the interests of the Muslims. Muslims are commanded to declare open war on them until they repent and submit to the Islamic State. (1)

4. DESTRUCTION OF INTERNAL ENEMIES

In addition to open enemies from outside, there are always people within the state who pretend to be friendly but, at the same time, try their best to destroy the very roots of the state. These are the hypocrites who have not the courage to come into the open but engage themselves in constant intrigues against the state with its enemies. The Prophet is enjoined to fight against these hypocrites, " O Prophet, strive hard (do jihad) against the disbelievers and the hypocrites and be firm against them " (9:73). And in Surah Al-Nisa are these words, " They really wish that you should also become disbelievers, as they themselves are , so that both may become alike. So you should not take friends from among them unless they migrate in the Way of God; and if they do not migrate, then seize them wherever you find them and slay them and do not take any of them as friends and helpers " (4:89).

And again, in the same Surah , we find these words, " You will also find another kind of hypocrite, who wishes to be at peace with you and also at peace with his own people, but who would plunge into mischief, whenever he gets an opportunity for it. If such people do not desist from enmity, nor make overtures for peace, nor desist from fighting against you, then seize them and slay them wherever you find them , for We have given you a clear authority to fight against them " (4:91). Thus Islam allows military action against such people when they engage in hostile activities or openly rebel against the Muslim State.

5. MAINTENANCE AND PRESERVATION OF PEACE

There are another type of people who may be inside or outside the Islamic State, but who always create trouble; they organise robberies, murder, plunder and generally disturb the peace . They may also try to overthrow the Islamic State with violence. Such people must be caught and punished. " The punishment of those who wage war against God and His Messenger and go about causing trouble in the land is this: they should be put to death or crucified or their alternate hands and feet should be cut off, or they should be banished from the land. This is the disgrace and ignominy for them in this world and there is in store for them a harsher torment in the Hereafter, except those who repent before you have over them, for you should know that God is Forgiving and Compassionate " (5:36-37).

6. ASSISTANCE OF OPPRESSED MUSLIMS

It is also the duty of the Islamic State to help any Muslims suffering under the oppression of non-Muslims. This is mentioned in Surah Al-Nisa in these words, " Why should you, then, not fight in the Way of God for the sake of those

helpless men, women and children who, being weak, have been oppressed and are crying out, 'Our Lord, deliver us from this town whose inhabitants are unjust oppressors, and raise a protector for us by Your Grace and a helper from Yourself' (4: 75).

A study of all these forms of defensive war shows that Muslims should not, under any circumstances, allow their faith and their existence to be dominated by their enemy. Whenever it raises its head, from inside or outside, and whatever shape it may take, it must be crushed with all the force available to the Muslim State. And for this purpose a Muslim state must keep its forces ready so that the trouble makers may remain under control. (1) This is recommended in these words, "And to encounter them, provide whatever force and trained horses you can afford, whereby you may strike terror into the enemies of God and your enemies as well and others besides them whom you do not know but whom God knows." (8: 60).

B. THE WISDOM AND NECESSITY OF WAR

It may now be possible to explain the wisdom and purpose of all these war preparations against the various types of enemies. Obviously, these war preparations to crush enemies are neither merely to destroy the enemy for the sake of destruction nor to establish a powerful state, but are based on a great wisdom. That wisdom and necessity is stated in the Qur'an in these words, "You are the best community which has been raised up for the guidance of mankind; you enjoin what is right and forbid what is wrong and believe in God" (3: 110). In these words the Muslims "are reminded that they have been appointed to the leadership of the world from which the children of Israel had been deposed because of their incompetence. The Muslims have been appointed to

that office because they possess those moral qualities which are essential for just leadership. These are to establish virtue, to eradicate evil, to believe that there is no god other than God and to put into practice the implications of this belief. They should, therefore, understand the responsibilities of the work which has been entrusted to them and avoid the errors into which their predecessors have fallen."

"Although it is a position of honour, it carries very heavy responsibilities with it. It requires that the Muslim community should become a living witness of piety, truth and justice before the world and, if there is any danger to this system, they must be powerful enough to defend and protect it from all sorts of subversion, corruption, and attack from within and without." (4) This is mentioned in Surah Al-Al-Baqarah in these words: "Thus We made you a community of the 'Golden Mean' so that you may be witnesses in regard to mankind and the Messenger may be a witness in regard to you" (2: 143).

This is the system of goodness, virtue and justice for the establishment of which the Islamic community is created by God. It is its bounden duty to establish this system on the earth and then protect it from all dangers with all the forces it can gather. In other words, it must work hard to bring the whole of mankind to a system of life in which goodness, virtue and justive prevail, while the forces of evil, injustice and corruption are discouraged. Thus Islam presents a high standard of collective goodness for mankind, free from narrow national, racial, sectional or linguistice limitations. But unfortunately most of the people of the world have not tried to understand it, or if they have understood it, they have not sincerely followed it and have tried to twist it to

4. *The Meaning of the Qur'an*, VOL.11.p.54, VOL.1.pp.120-21

their own interests.

The Qur'an has, however, explained it further and exhorted the Muslims not to be deterred by the many dangers that are likely to face them in this struggle but to strive hard in the way that has been manifestly explained to them. "Exert your utmost for the Cause of God as one should. He has chosen you for His Service and has not laid on you any hardship in your religion. Therefore, be steadfast in the religion of Abraham. God had called you 'Muslims' before this and has called you (by the same name) in this (Qur'an) also, so that the Messenger may be a witness in regard to you and you be witnesses in regard to the rest of mankind" (22: 78). This verse emphasises that the Way God has selected for them is the same as was followed by the Prophet Abraham and other Prophets before him, and it invites all the people and communities to follow the same way as Abraham. It also enjoins Muslims steadfastly to follow this creed and to strive hard against those who oppose it.

The same principle is explained in other words in the same Surah. "These are the people who, if We give them power in the land, will establish prayer, pay regular Zakat, enjoin what is right and forbid what is evil" (22: 41). Thus Muslims are raised to establish a system of justice for the benefit of the whole of mankind, because this is the basis of social welfare and happiness for all. Unless there is a people which can stop evil, if necessary by force, and enjoin good, the forces of evil will spread and gradually overpower all virtue and goodness in society. When people stop enjoining good and forbidding evil, the forces of evil become rampant and destroy mankind. This state of affairs is referred to in these words; "Then why were there not among the people before you such righteous persons who would have forbidden the people to make mischief in the land? If there were any, they were few whom

We saved from among those peoples. The wrong-doers, however, pursued their worldly pleasures, for which they had been abundantly provided, and became confirmed criminals. Your Lord is not such as to destroy habitations without just cause, while their inhabitants are doing good" (11: 116-17).

At another place, the reason for the destruction of the Bani Israel is given in these words, "Those who adopted the way of disbelief from among the children of Israel were cursed by the tongue of David and of Jesus, son of Mary, because they had grown rebellious and became transgressors. They would not forbid one another to do the wrong deeds they had adopted; it was an evil way which they had adopted" (5: 78-79). The Prophet explained this in these words, "By Him in Whose Hand may soul is, you must enjoin what is good and reputable and forbid what is evil and disreputable, or God will certainly soon send punishment from Himself to you." Jabir bin Abdullah reported the Messenger as saying, "If any man is among a people in whose midst he does acts of disobedience, and they, though able to make him change his acts, do not do so, God will smite them with punishment before they die" (Mishkat).

It is an essential part of the Islamic creed that the Muslims must always encourage goodness and discourage evil in society because, in addition to being a good thing in itself, it is the best way to protect human culture and civilisation. The Qur'an refers to this principle in this way, "There should always be among you some people who invite to what is good and right and forbid what is wrong and evil" (3: 164). The Muslims are warned of the evil consequences of not forbidding evil which destroyed previous generations and will destroy them if they behave like them. "Unless you also help one another in dispelling evil, there will be mischief and disorder on the earth" (8: 73).

When they see evil in society, Muslims are commanded to fight and wage war, firstly to defend themselves and their faith from destruction by the forces of evil, and secondly to destroy the evil forces and bring them under the rule of goodness and virtue. This commandment is given in these words, "Fight with those from among the people of the Scriptures who do not believe in God nor in the Last Day, who do not make lawful that which God and His Messenger made lawful and do not adopt the Right Way as their way. Fight with them until they pay the tribute with their own hands and are humbled" (9: 29).

It is also the duty of Muslims to wage war until the state of persecution and oppression is ended and the Law of God is established in the land. It is another kind of evil (Munkar) and the Qur'an uses the word Fitnah for it, "Go on fighting with them until there is no more a state of tribulation and God's Way is established instead" (2: 193). The word Fitnah here means "that condition of society which is not safe and free for adoption of the Way of God." That is why the Muslims have been exhorted to continue the fight to change this state of affairs and to restore peace and freedom for the Way of God. The aim of Islam and its followers in a war is to end a state of Fitnah, in which people cannot freely practise what they believe to be true and establish peace and order in the land so that people can live freely as servants of God in accordance with the Divine Law. (5)

SECTION NINE

ASSESSMENT OF MUHAMMAD AS A MILITARY LEADER

وَلَا يَنْهَوْا وَلَا تَخْرُفُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Lose not heart nor fall into despair, for you will gain victory if you are (indeed) believers. (Qur'an:3:139).

ASSESSMENT OF MUHAMMAD AS A MILITARY LEADER

Muhammad was born an orphan, worked as a herdsman in his boyhood and became a trader by profession. He was never taught the art of war or the skills of fighting at any time in his life. When he was raised to the office of prophethood, he invited people to the way of Peace (al-Islam), but most of them rejected him and forced him and his followers to leave their hometown of Makkah. He was a man of peace and not of war but his enemies attacked him even in his new hometown, Medinah, in order to destroy him and his faith and he was left with no choice but to defend his faith and his town from the aggressors. Thus war was forced on him by his enemies, for he had had no intention of fighting. He was a Messenger of God and an educator of mankind who wanted to teach people the right way of living and guide them to the Way of Truth, goodness, justice and peace. He never talked of war nor did he ever propose to become a military leader.

However, when the Prophet was forced into this struggle, he fought with his few supporters against the combined strength of all his enemies with the utmost determination and skill and defeated them on all fronts. He demonstrated unique and unparalleled wisdom and skill in the planning, execution and completion of his war plans, strategical moves and tactical manoeuvres on the battlefield. His war plans were simple and

practical but comprehensive and realistic according to the requirements of time and place. They were easy to understand and readily adjustable and changeable without difficulty, according to the changing situation in the theatre of war. In the Battle of Uhud, when the battle situation changed against the Muslims owing to the mistake of their archers, he immediately put into operation his alternative plan of defence, placing his men behind their original positions, where all his scattered forces rallied round him and frustrated the designs of his enemies. Again, in the Battle of Hunain, he launched his counter-offensive with great skill and ingenuity by gathering and regrouping the fleeing men, and changed defeat into victory.

The Prophet not only took great care in the preparation of his war plans but also practised extreme secrecy regarding them. No one ever knew before the actual battle what his intention was. Sometimes even his close friends did not know his real intention, as in the campaigns of Badr and Makkah. In fact, it was the sudden putting into operation of his plans which helped him in completely destroying the morale and will of the enemy before the battle had begun. And the important feature of his plans was that they were strictly devised in accordance with the principle of war, and no other motive, political or otherwise, was ever allowed to influence him. The main objective was to stop the aggression of the enemy with the minimum loss of life. He followed this principle strictly, and when the enemy was defeated, and his ability and strength to fight was destroyed, he never pursued the fleeing men in order to annihilate them. He demonstrated this on many occasions, in both major and minor campaigns.

Muhammad's wisdom and skill in so effectively and successfully using various factors in his war strategy and military operations in general has, ever since, surprised

generations of professional military leaders. He organised his offensive in almost every battle better and more successfully than his enemy did and maintained complete secrecy regarding his plans. He employed his forces rationally throughout the war with the minimum possible loss in men and material, while maintaining reasonable security and more efficiency in his military operations than his enemy did. He employed the elements of surprise and speed (mobility) so successfully in both major and minor campaigns that the enemy was often caught unprepared. He used the psychological factor better and more effectively than his enemy could ever have dreamed of. He organised an intelligence service and commando units to achieve this object and many other specific and unspecific targets in the enemy territory. Finally, he inspired his men with the truth of his cause in such a manner as no man in history had ever done before. He gave them an objective which inspired them, created confidence in them and infused a spirit in them as no human person could withstand. They were willing, at his command, to jump into the fire or the sea, and no sacrifice was too great for them and value too high (4: 104). They went forward into enemy lines fighting bravely without care for the consequences (9: 111). They were certain of the truth of their cause (4: 125). They had nothing to lose. If they were killed in battle, they would go straight to paradise and if they won they would have the satisfaction of being victorious (Al-Ghazi) (4: 174).

Muhammad's military superiority over his enemy was clearly demonstrated in the Battle of Badr. He kept his plans secret and did not reveal his own intentions until the last moment. The enemy, not knowing the real intention of Muhammad, was put in a very difficult situation. They had to keep a part of their force for the defence of their caravan and thus their army remained divided and could not join together even

when the caravan had passed, for they had no time. As their army had left Makkah for the defence of the caravan, many of their leaders argued against fighting after the caravan had passed safely. Besides, their allies, who had joined them only for the protection of the caravan, also left the Quraish. Thus the Quraish were psychologically demoralised before the battle. They half-heartedly advanced and found Muhammad had occupied the best position in the valley from a military viewpoint. The rain added to their troubles and they found, to their amazement, that the muddy and slippery ground was not at all suitable for cavalry attack, their main weapon and hope. When frustrated at their inability to use their main weapon of war, they launched an attack in confusion but found even the movement of infantry difficult and hazardous in that kind of ground. Muhammad took full advantage of the situation and ordered his archery to shoot the slow-moving targets in the muddy area. Then he attacked the already exhausted enemy forces with his men and completely destroyed their fighting ability and strength. They withdrew in confusion and disarray. But he did not pursue the fleeing enemy because his object was not to kill but to break the enemy resistance.

The Prophet showed extreme military skill and wisdom in organising his campaign of Uhud. Again, he reserved his own judgement and did not disclose his intention. He advanced with great speed and secrecy at night through difficult, rocky plains and completely surprised the enemy by occupying a good, defensive position between the enemy lines and the Uhud mountain. The shrewd and subtle strategy of Muhammad totally shattered the plans of the enemy. Their cavalry, which was waiting for Muhammad to come from the front and fall under the hoofs of their 200 horses was rendered ineffective. When the enemy saw themselves in this situation, they attacked and made mistakes. Khalid attacked

without waiting for the support of his colleague Ikramah bin Abu Jahl and was pinned down by the archers from both left and right and had to withdraw. Then when his colleague advanced to help him, Muhammad ordered the other company, under Zubair, to attack. With the effective employment of his strategy and the maximum use of his forces at the right time and place, Muhammad broke the fighting ability of the enemy and they began retreating.

It was an error on the part of the archers that reversed the battle situation against the Muslims but, again, Muhammad's remarkable leadership saved the situation. He put into operation his alternative plan and withdrew gradually to a defensive position on the high ground on the slopes of the Uhud mountain. Ali fought hard to occupy the pass and stop the enemy coming from that direction. Hamza launched a counter-attack from the direction of the mountain Ainain. Then those of Muhammad's men who had fled gathered round him and fought heavily, which broke the spirit of the enemy and they left without completing their victory.

Another testimony to Muhammad's greatness as a military leader was his strategical move in pursuing the enemy lest they should change their minds and come back. The enemy did realise their mistake on their way and were thinking of returning, but, when they heard of Muhammad's forces following them, they went straight back to Makkah.

The Prophet's new technique of defence in the Battle of the Trenches completely surprised the enemy and, in spite of their overwhelming strength in men and arms, they could not do anything to break through his defence lines. His successful move in creating doubt and discord between the allies and breaking their unity was another skilful military strategem. Again, his rational, economical and skilful use of a small

force against a numerically larger force is a living testimony to his greatness as a military leader. His expedition to Hudaibiyah with the intention of performing umrah was the master-stroke of his armoury. The Quraish were militarily defeated at Badr, and morally defeated at Uhud and the Trenches. This campaign was a psychological victory for Muhammad - it completely destroyed the enemy's morale. The Quraish sent cavalry to stop Muhammad on his way and then an infantry division in its support. On hearing of this move, Muhammad changed his course and, following a difficult and unusual route, reached Hudaibiyah with great speed, surprising his enemy. Makkah was undefended, its cavalry and infantry divisions far away in the mountains in search of Muhammad. Any other military leader would have attacked Makkah and occupied it for his glory and victory. But Muhammad was not an ordinary military leader. He was a Messenger of God as well. He wanted peace and not war. His object was to avoid bloodshed. He had already defeated the Quraish in three big battles and impressed them by his superiority in military methods. There was no point in following the same line of action. Muhammad, therefore, offered them peace with honour. According to military experts, there are three ways of weakening the enemy's strength : by military defeat, by moral defeat and, lastly, by psychological defeat. The weakest of all these is the first one because it can be easily and quickly remedied with the help of allies. Moral defeat is more dangerous than military defeat because it cannot be repaired so easily. It destroys all elements of life among the vanquished for a long time and is irreparable. The Quraish had already suffered military as well as moral defeat. Hudaibiyah was their psychological defeat. This paved the way for Muhammad's Makkah victory, which was now only a matter of time.

Hudaibiyah is a remarkable example of the perfect timing of

Muhammad's military moves and of their execution and completion with utmost speed and efficiency. It was, in fact, a milestone in the history of war. Muhammad achieved, through this peace move, what all the military commanders of the past and the present put together could not achieve through war. He had not asked for war but had been forced into it. Now he was in a position to offer peace to his enemies, whose military and moral strength had already been broken. But he did not want to totally destroy them. He only wanted to destroy their aggressive power. Therefore, he invited them to peace with honour, which was indeed a great psychological victory for him.

As pointed out before, his Makkah victory was only a matter of time, for the Hudaibiyah peace Treaty had manifestly paved the way for it. However, it was necessary to make a show of strength to avoid fighting and bloodshed. After all, Makkah was the centre of Arab religion and culture and the Quraish were its custodians. Therefore, Muhammad had to gather a large force for the campaign. And when he marched to Makkah at the head of 10,000 men, he did not disclose his destination and took all precautionary measures to keep it secret. The enemy was caught completely unprepared and Muhammad entered the Holy City without bloodshed. His sudden arrival with a large force had completely destroyed the Quraish's morale and that of their allies. But Muhammad did not kill anyone, nor did he destroy or dishonour the Quraish. He showed them his magnanimity in victory and forgave them all and left them their social position and status.

At Hunain, when the Muslims could not face the attack of the enemy archers and retreated in confusion and disorder, it was Muhammad's leadership and personality that saved the Muslim army from defeat. He re-grouped and reorganised his

forces and launched a strong counter-attack and defeated the enemy. In the Battle of Khaibar, his speed and secrecy totally surprised the Jews and he captured their castles one by one. He did not let their allies, the Banu Ghatafan, join them, but dealt with them separately. In the campaign of Tabuk, he adopted a novel military strategy. He openly declared his intention, at which his enemies were surprised. They did not believe in it and, therefore, did not make any preparations. And when Muhammad, with great speed and mobility, reached their territory, they were completely surprised and were forced to accept peace without any fighting. It was a very strategical move on the part of Muhammad and had very wide repercussions. It secured military as well as political stability, both internally and externally.

Muhammad demonstrated similar skill and wisdom in his minor campaigns against various Arab tribes and achieved his objectives without bloodshed. And the campaigns organised under the command of his companions were conducted more or less on the same pattern and they also achieved their targets without much bloodshed.

It may be mentioned here that all these victories of Muhammad against very heavy odds were due to his own efforts alone. Undoubtedly, God's Help was there and without it he could not have achieved anything. But it must be stressed that Muhammad had to go through a period of great hardship and suffering both at Makkah and Medinah. The former trained, prepared and equipped him and his companions with the instruments of patience and perseverance to face the hardship and pressures of the great struggle ahead of them. It was a necessary preparation, for the Help of God is with those who are patient and persevering (8:46 and 2:153), and who show no weakness nor lose heart, nor do they give in (3:146). They surely

gain victory over their enemies, even though they are a small force (2: 249). But the hard fact of life is that it was Muhammad who fought all the battles, made full preparations, and used all the possible means of war to defeat his enemies. He left no stone unturned in training his men in the art of war and skills of fighting and in preparing the instruments of war more carefully than his enemies did. Any weakness in their patience, perseverance and discipline or strategy could, and did, turn their victory into defeat, as happened at Uhud through slackness in discipline and at Hunain through loss of patience. Finally, he succeeded in defeating all his enemies because of his superior leadership. He outclassed and out-manoeuvred them all in war strategy as well as in military tactics on the battle-field.

When we compare Muhammad with other military leaders in history, we find him far above them, both in planning his war strategy and in executing and completing his plans with great efficiency and effectiveness. If greatness is to be measured by actual victories in battle, he never lost any battle. He led 28 major and minor expeditions himself against the enemy and won all of them, while fifty expeditions were sent out under the command of his companions and all achieved success. It appeared at the start that he would certainly lose a war against such heavy odds and have no chance whatsoever of success against the combined strength of the Quraish, the Jews and the Arab tribesmen. This fear was further strengthened by the very weak position of Muhammad in regard to men and material. With such disadvantages, he had to face his deadliest enemies, both from within and without his own city. But, in less than a decade, he had completely destroyed the strength and fighting ability of his enemies, absolutely crushed their military morale and won total victory. When he overpowered his enemies, he did not take revenge but treated them with kindness and compassion and

forgave them all. He showed real greatness and magnanimity in his victories. With the sacrifice of just over a thousand human lives, peace and order was achieved for the first time in history in the entire Peninsula of Arabia. A stable and powerful central government was established which introduced order and stability in the area and helped and stimulated the development and growth of a human culture which was destined to influence and mould the whole course of human history and civilisation for generations.

Is there any military commander in history who conducted his military campaigns and war victories with such magnanimity? Is there any military leader who was so generous, humane and forgiving in victory? Is there any commander who achieved so many successes with so little loss of human life? Is there any military leader in history who established law and order over such a vast territory in such a short time? Then is there any military leader in history who left a noble legacy which changed the course of human history and influenced human culture and human activities in every area of life?

But it is a tragedy that Muhammad is known only as a founder of a religion and even that in a very narrow and limited sense of the word. No, or very little, attention has been paid to his dynamic role in influencing every area of human culture. Humanity in general and Muslims in particular owe a debt to him for not recognising him as the only true educator and real benefactor of humanity. The most appropriate and befitting tribute that can be paid to him is to unfold the immensity of his dynamic influence on the various aspects of human life, so that ordinary people may benefit from it and thereby enrich humanity by their healthy, virtuous, just and peaceful way of life.

